Syn. 8. 61. 61

DAVIDS BLESSED MAN:

OR,

A SHORT EXPOSITION VPON THE FIRST Pſalme; directing a Man to *true Happineſſe.*

Wherein the Eſtate and Condition of all Man-kinde is laid downe: both for this life, and that *which is to come.*

By SAMVEL SMITH, Miniſter *of Roxwell in Eſſex.*

1. TIM. 4. 8.

[illegible] the promiſe of the life preſent, and the [illegible] to come.

LOND[illegible]

Printed by *Nichol[illegible]* [illegible] are to be ſold by *Francis Faulkner* at his [illegible] in New-fiſh-ſtreet vnder Saint *Margarets* Church. 1614.

how hear the Scruffer

271:01

TO THE HONORABLE SIR ROBERT RICH, KNIGHT OF THE BATH, AND SONNE and Heire to the Right Honorable ROBERT Lord RICH: and to the Honorable and vertuous Lady, the Lady FRANCIS RICH his wife, S. wisheth all true comfort in this life, and eternall happinesse in the *life to come.*

HONORABLE

It is reported, that when one presented vnto Antipater, *A 2 King*

King of Macedon, a treatiſe of Happineſſe, *that hee reiected it with this anſwer,* I am not at leaſure: *your Honor ſhal finde this a treatiſe tending to* Happineſſe, *and ſhewing the way to* euerlaſting bleſſedneſſe, *yet I aſſure my ſelfe it ſhall finde better entertainement at your hands, and that you will finde leaſure at your leaſure to peruſe it. I*

muſt

muſt ingeniouſly confeſſe, that many haue many times handled many points of doctrine deliuered in this treatiſe: yet I haue done it after another method. If the water I haue drawne from this Well ſhall delight you, I hope it will not taſt the worſe being brought vnto you in this veſſell. I offer here vnto your view the Anatomy of Dauids bleſſed Man: *or,*

a ſhort Expoſition of the firſt Pſalme, *directing a man how he may be truly bleſſed. It is not without deſert that* Ierome *doth call this booke of the Pſalmes,* The treaſury of learning: *for out of it moſt frequent teſtimonies are brought by our bleſſed Sauiour himſelfe. And this firſt Pſalme is a Compend, or an abſtract of the whole booke of pſalmes, directing*

ding the way to true happineſſe. The text I am ſure is excellent for the purpoſe, but for my manner of handling it, I leaue it to the cenſure of Gods Church. In preaching I haue euer counted plainneſſe the beſt eloquence: and the carriage of matters ſo, that thoſe of the loweſt foorme may learne ſomewhat, the ſoundeſt and the ſureſt learning. For ſurely we are ſo fal-

len into the dregges of time, which being the laſt, muſt needs be worſt, that Security *hath ſo poſſeſſed all Men, that they will not bee awaked: but if at any time the word of God, or any good motion of Gods Spirit hath met with thē, preſently* Security *whiſpers them in the one eare, that though it be fit to thinke of ſuch things, yet it is not yet time.*

Youth

Youth *pleades a priuiledge, though many millions of yong men are in hell for want of timely repentance. And* Presumption *warants them in the other eare, that they may haue time hereafter. And thus men ſpend their dayes, vntill at laſt their houre-glaſſe be run, and time then is paſt. Now if your Honor ſhal lay this to* heart *in the ſtrength of your yeares*

yeares, it ſhall bee your chiefeſt wiſedome. And if to be religious in all ages hath been held to bee true honor: how much more honorable is it in ſo impious an age? It is religion and godlineſſe that ſhal embalme your name and make it ſhine before men, and glorifie your ſoule amongſt Angels. Mary *her box of Oyntment ſhall neuer be forgotten*: for Godlineſſe hath

hath the promiſe of this life, & that which is to come: *and without it there is no internall comfort to bee found in conſcience, nor externall peace to be looked for in this world, nor eternall happineſſe to bee hoped for in the next. Now, how can Religion but promiſe to herſelf a zealous patron of your honor, being the ſon & heire of ſo gratious and religious*

a father, who hath ſhewed himſelfe a faithfull Dore-keeper *in the houſe of his God? Let his godly example teach you not to drinke of thoſe* ſtolen waters, *or rather indeede* the bloud of ſoules, *wherwith too many in theſe gold-thirſty daies doe purchaſe* Acheldama *vnto them & theirs. The Lord keepe this euer frō the purpoſe of heart in his ſeruants, who*

who haue ſo honourable and weighty a truſt committed vnto them. Let that exhortation of Dauid *to his ſon* Salomon *be euer in your honorable minde:* And thou *Salomon* my ſonne, knowe thou the God of thy Father, and ſerue him with a perfect heart, and with a willing minde: for the Lord ſearcheth all hearts, and vnderſtandeth all

all the imaginations of the thoughts: If thou ſeeke him hee will bee found of thee, but if thou forſake him hee will caſt thee off for euer. *The God of heauen ſo vouchſafe to water you and yours, with the dew of heauen, that with the godly man in this pſalme you may* proſper as trees of his planting: *and ſo* bring forth fruit in due ſeaſon *in this life,*

life, that at the end of this life your reward may be the beginning of this Pſalme, euen True Bleſſedneſſe. *Thus in all dutifull humility I reſt,*

Roxwell this 20. of Iuly. 1614.

Your Honors remembrancer to the throne of Grace,

SAMVEL SMITH.

Mary Jemyson.

A Table of the principall Doctrines contained in this Booke.

Verse 1.

Doctrine 1. *The godly man alone is blessed.* pag. 17

Doct. 2. *The occasions of sinne are to be auoided.* pag. 36

Doct. 3. *We must shun the company of wicked men.* pag. 42

Doct. 4. *wicked men are euer deuising of mischiefe.* pag. 50

Doct. 5. *To giue euill councell is a horrible sinne.* pag. 56

Doct. 6. *The falles of the godly, many.* pag. 63

Doct. 7. *The godly man doth euer walke with God.* pag. 68

Doct. 8. *A wicked man described.* pag. 73

Doct. 9. *A godly man ſinnes not with deliberation.* pag. 78
Doct. 10. *Wicked men proceed by degrees to be exceeding ſinful.* 87
Doct. 11. *The marke of a lewd and wicked man.* pag. 95

VERSE 2.

Doct. 1. *Not to do euill is not ſufficient, it is damnable not to doe good.* pag. 104
Doct. 2. *A godly man performes godly duties cheerfully* pag. 110
Doct. 3. *The law of God is a godly mans chiefe delight.* pag. 120
Doct. 4. *A godly man ſets ſome time a part euery day for Gods ſeruice.* pag. 127

VERSE. 3.

Doct. 1. *Miniſters duty to inſtruct the ſimpleſt.* pag. 139

Doct. 2. *A double vse of all the creatures of God.* pag. 143
Doct. 3. *All men that are not ingrafted into Iesus Christ, are miserable.* pag. 147
Doct. 4. *Only the regenerate man is happy and blessed.* p. 153
Doct. 5. *Members of Iesus Christ are euer fruitfull.* pag. 166
Doct. 6. *A true note of a godly man to waite all opportunities to doe good.* pag. 184
Doct. 7. *Perseuerance required in each childe of God.* pag. 189
Doct. 8. *By our vnion with Christ we are made sure of perseuerance.* pag. 198
Doct. 9. *God doth euer blesse the godly endeuours of his children.* pag. 205

VERSE 4.

Doct. 1. *The estate of the wicked*

most miserable. pag. 219
Doct. 2. *The estate of the wicked exceeding changeable.* pag. 234
Doct. 3. *The destruction of the wicked is vnreuokable* pag. 245

VERSE 5.

Doct. 1. *The certainty of the day of iudgement proued.* pag. 250
Doct. 2. *All mankinde diuided into two rankes.* pag. 261

VERSE 6.

Doct. 1. *A great comfort to the godly, that God doth approue of them.* pag. 268
Doct. 2. *The Lord hates a wicked man and all he doth.* pag. 273

A prayer for the Morning. p. 277
A praier for the Euening. p. 285

A Plaine and Familiar *Expoſition vpon the firſt* Pſalme; firſt Preached, and now publiſhed for the benefite of Gods Church.

The Firſt Pſalme.

VERSE. 1.

Bleſſed is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſitteth in the ſeate of the ſcornefull.

ONCERNING the Book of the Pſalmes, it is an Epitome of the whole Bible, *Quid eſt, quod non in Pſalmis? Auguſt. in Pſal.*

Bible, teaching vs what wee are to beleeue and doe both to GOD and man: in which we may, as in a glaſſe, cleerely behold the Nature of GOD, his Wiſedome, Goodneſſe, and Mercy towards his Church and Children; as alſo moſt notable ſpectacles of his fearefull wrath and vengeance againſt the wicked and vngodly

If men would learne to pray vnto God, and craue for any mercy and bleſſing at his hands: Loe heere bee excellent plat-formes of true hearty and earneſt prayers: If men would giue thankes for bleſſings receiued, or for iudgements eſcaped, or for deliuerance from wicked and vngodly men, heere bee moſt worthy examples and directions. Againe, if men would finde comfort in temptation, trouble, and affliction, and learne with patience to beare them, there is no part of the Bible more ſweete and comfortable, then this Booke of the Pſalmes: And therefore it ſhould bee our delight and ſtudy:

Idem. Nonne omne quod poteſt dici bonũ & quod ad vtilitatẽ animæ pertinet procedat ex ipſis.

ſtudy, and wee ought to ſpend the more time in the reading and in the meditating of ſo excellent and worthy a Booke.

This Pſalme is ſet downe before the reſt, as a Preface to ſtirre vp euery faithfull Chriſtian, to the diligent and carefull ſtudy of the holy Scriptures, and the bleſſed Booke of GOD as our Sauiour ſaith, *Search the Scriptures, &c.* Becauſe that will bring a man to true happineſſe in the end; namely, to know GOD to be his GOD, to know Ieſus Chriſt, to know himſelfe, & to direct him in the narrow way that leadeth vnto life.

This Pſalme is ſet downe before the reſt, as a Preface to ſtirre vp euery faithfull Chriſtian, to the diligent and carefull ſtudy of the holy Scriptures, and the bleſſed Booke of GOD as our Sauiour ſaith, *Search the Scriptures, &c.* Becauſe that will bring a man to true happineſſe in the end; namely, to know GOD to be his GOD, to know Ieſus Chriſt, to know himſelfe, & to direct him in the narrow way that leadeth vnto life.

This Pſalme is a preface to the whole Booke of Pſalmes. Iohn 5.39

This firſt Pſalme is ſet downe without any inſcription, and therefore it is vncertaine by whom it was penned; whether by *Dauid*, as moſt like it was, or by *Eſdras*, who is rather thought to haue gathered them together, & ioyned them thus in one volume or Booke as now we haue thē.

As *Athanaſius* and *Hilar.* affirme.

This Pſalme doth teach vs theſe two worthy points; namely, how the godly man liues and walkes in this

Summe of the *Pſalme.*

world, what manner of life hee leads on earth, and alſo what happineſſe & bleſſedneſſe is reſerued for him in the life to come in heauen, *v.* 1. 2. 3. The ſecond part ſhewes the contrary life of the wicked and vngodly, as alſo what fearefull vengeance and eternall iudgements are prepared for them *ver.* 4. 5. And the parts of this Pſalme are two: In the former part is a deſcription of the contrary eſtate of the godly man and the wicked man; namely, that the godly man is certainely bleſſed, & the wicked man curſed, in the fiue firſt verſes. The other part ſhews the chiefe cauſe of the happines of the one, & the miſery of the other, verſe the ſixth: *Becauſe God knoweth*; That is, likes, loues, and allowes; yea doth bleſſe and proſper the way of the one, but he hates, abhorres, and diſlikes the way of the other, and GOD doth curſe it & make it moſt vnhappy and miſerable vnto them: So that wee ſee the ſumme of this Pſalme is this, that thoſe are bleſſed whoſe way, that is, whoſe life and

& conuerſation the Lord loues, likes and allows of, ſo as he doth direct & bleſſe it: But the Lord allowes and takes care of the way of the righteous and godly man, therefore the godly man is bleſſed.

Now ſeeing this is the maine Propoſition of this Pſalme to proue that the godly are bleſſed: Therefore the Prophet doth firſt ſhew who bee truely godly, as verſe 1. 2. and then wherein their bleſſedneſſe doth conſiſt, *v.* 3.

The godly man is deſcribed two waies: Firſt, Negatiuely, ſhewing what hee doth carefully ſhunne and auoid, *v.* 1. Secondly, Affirmatiuely, ſhewing what he doth carefully embrace and follow, *v.* 2.

Concerning the things which the godly man doth euer carefully ſhun and auoide, they are heere laid down to bee three in number, by a moſt excellent kind of ſpeech, laid downe by way of gradation, wherein the Prophet ſhewes how men proceede by degrees to bee wicked, for there

Threeſorts of wicked men.

is an increaſe and proceeding in ſin, as wee may ſee in euery ſtep of this gradation; firſt, in the perſons, ſecondly, in the manner, and thirdly in the ſin it ſelfe.

I

Firſt [*Hee doth not walke in the councell of the wicked*] Where we ſee the perſons are ſaid to be wicked; the originall word ſignifieth a man that is neuer quiet, but euer thinking or doing ſomething that is euill, like the raging ſea whoſe minde is euer troubled and tempted with euill thoughts and perturbations. By Counſell hee vnderſtandeth heere the craftes and ſubtelties of the wicked, by which they puſh themſelues forward, and labour to draw others to the like, according to that of *Salomon: My ſonne, if ſinners intiſe thee conſent thou not, if they ſay come let vs lay waite for bloud, &c.* So that the Prophet meaneth heere, that hee is bleſſed that ioyneth not himſelfe to commit ſinne with the vngodly, nor by himſelfe doth commit the ſame as ſinners do.

Pr. 1. 10. 11
Prou. 4. 14.

The

The ſecond ſort of euill men, whoſe company hee doth auoid are called *Sinners*; the word ſignifies ſuch as not onely are of a naughty heart, and being ſeduced by bad counſell, liue in ſinne; but ſuch as delight in ſin, and haue in them a conſtant and ſetled purpoſe to liue in ſinne. 2

The third ſort of euill men, whoſe company hee doth auoid, are called, *Scorners*: And they are ſuch kinde of wicked men, as being hardened in heart, do ſtill confirme themſelues in their wicked life, and get ſuch a habite and cuſtome in ſinne that they ſhame not to make a mocke of GOD and all godlineſſe, and euen to bleare out the tongue at Religion and Chriſtian piety, ſo that as they are wicked in heart, and lewd in life, ſo be they alſo hardened and confirmed in both of them, for by *Seate*, he noteth the fellowſhip and ſociety with the vngodly. 3 Pſal. 26. 4.

Secondly, concerning the action, the firſt is, *to walke in the counſell of the wicked*: To walke, is to liue and Their actions diſcribed.

frame his life to affect and approue of the waies and counsels of wicked men, neither will hee once listen or lend his eare to the peruerse and naughty councell of vngodly men, much lesse will hee bee brought to frame his life after their wicked waies.

The second action or proceeding of a sinner is *Standing*; as the former is in heart to like, loue, and approue of the waies of the wicked, this is to obey them and follow them into the same excesse of riot: So that the meaning of the Prophet is, that a godly man doth not like, loue, nor follow, that kind of life, or conuersation, which wicked men do vse, and such as bee giuen to sinne; according to that of the Apostle, *Fashion not your selues like vnto the world*: but doth by all meanes possibly shunne and auoid it. Rom. 12. 2.

The third euill which the godly man doth most carefully auoide, is in these words, and *hath not sit in the assembly of the scorners*; That is, will not bee

be familiar, and haue acquaintance, with ſuch as be mockers of God, and all good duties; he will not be their Companion, nor keepe them company, who doe openly profeſſe impiety, who make a ſcoffe at all religion, ſcorne the word of God, and contemne the Seruants of GOD. Theſe be the three euills which the godly man doth moſt carefully ſhun and auoyde.

In the ſecond Verſe the Prophet deſcribes a godly man affirmatiuely ſhewing what he doth moſt carefully embrace and follow; As if hee ſhould ſay, He is a bleſſed man that abſtaines from euill: If ſo be withall he delight to doe good; ſo hee doe willingly yeeld himſelfe to perform obedience to the will of God, and conforme all his thoughts, wordes, and deedes to the will of God. The godly mans deſcription affirmatiuely.

Now the good things which hee muſt do are containd in two words: Firſt, *His delight muſt be in the Law of the Lord*; Secondly, *He muſt meditate therein day and night.*

But

But his delight, that is, the godly man, who is truely happy and blessed indeede, doth wonderfully loue the *Lawe*, that is, the word of God, and that heauenly doctrine, wherein is reuealed the will of God, whereunto all our thoughts, words, & works must be conformed, and which maketh knowne vnto vs the way to eternall life and saluation.

Secondly, *In this Law he meditates day and night*: That is, the godlie man doth set his heart and mind vpon the word and doctrine of God; so as hee doth thinke often, and much muse vpon it, it is his daily meditation, so as hee setts some time apart euery day to study it; Both to learne out of it how God must be purely worshipped: his owne life ordered, as also to learne thereby how to maintaine and keep faith and a good conscience before God and man. And thus the godly man is described by both parts of his life, his eschewing of euill, and his carefull and religious performing of good duties.

Se-

Secondly, as we haue ſeene a godly man deſcribed, ſo now followeth wherein the happineſſe of this man conſiſts.

The happineſſe of a godly man, wherein it conſiſts.

This happy man is deſcribed two wayes: Firſt, by a ſimilitude: Secondly, by the proſperous and good ſucceſſe of all he doth.

The happineſſe of the godly man is deſcribed by a ſimilitude, whereby a godly man is compared to a tree, which tree is deſcribed.

Firſt, by the place; namely, that it is a tree planted, not of it owne growing, *By the waters ſide*: Euen by the freſh and ſpringing riuers, which is a reſemblance of our ingrafting into Ieſus Chriſt by faith, and the ſpirit of God; ſo as we receiue and draw iuyce and nouriſhment from him continually. 1

Secondly, it is deſcribed by an effect; namely, *That it brings forth fruit in due ſeaſon*: And this is a reſemblance of our regeneration, or of our obedience, becauſe the godlie man being ingrafted into Ieſus Chriſt, doth 2

Pſal.92.12. Math.7.

Matth. 7. Pſal. 92. 12

doth by vertue of his Reſurrection bring forth the fruit of faith and obedience both to God and man; *In due ſeaſon*, that is, in time conuenient, when it may beſt ſerue for the glory of God, and the good of our Neighbour.

Thirdly, by a contrary property, that *her leaues doe not fall*: that is, in time of winter & ſtormes her leaues fall not: And this is a ſigne of our perſeuerance, that the godly man is not offended nor danted with croſſes, perſecutions, or afflictions, or any other calamitie whatſoeuer, but doth by patience poſſeſſe his Soule, and by faith wades throughout all theſe dangers.

Secondly, the happines of a godly man is deſcribed by that bleſſed ſucceſſe that GOD giues to all his affaires he takes in hand, *It ſhall proſper*: Becauſe hee takes them in hand, according to Gods commandement, and in his feare, with praier and calling on the name of the Lord, *Ioſuah* 1. 8. to the glory of God

God and the good of his Neighbor.

Wicked described.

In the second part of the Psalme, the Prophet describeth the most miserable and cursed estate of the wicked and vngodly, *vers.* 4, 5. That it is cleane contrarie, That as their wayes and liues be contrary, so their reward and end is contrary.

The Prophet describing the cursed and miserable estate of the wicked saith first, *It is not so with them:* that is, the wicked and vngodly men are in a far contrary estate and condition, They cannot in any case bee compared to a tree, that is planted by the riuers of waters, that brings foorth her fruite in due season, and whose leafe doth not fall, neither do they prosper in their actions, neyther doth GOD giue successe vnto them.

But he setteth out the cursed and wretched estate of all wicked and vngodly men, by a contrary similitude, comparing them to Chaffe, which the winde driues away; That is, euen as chaffe hath no roote in the earth,

earth, and wanting all iuyce and norishment, must needes be fruitlesse and drie, so as the winde doth most easily scatter it away: Euen so the wicked are not rooted nor grounded in CHRIST, whereby it coms to passe, they being vtterly void of all grace of Gods Spirit, that they can bring foorth no fruite of good workes, neyther can they perseuere in time of temptation, whereby againe it comes to passe, that they be carried awaie with euerie blast of vaine doctrine, and with the least storme of temptation, and blast of aduersity they are tossed to and fro; And when the wind of Gods iudgements shall blow vpon them, they are cleane scattered away. This is their estate and condition heere in this life.

And for their estate and condition in the life to come, the Prophet layeth it downe likewise, *verse* 5. in these wordes; *They shall not bee able to stand in Iudgement*: That is, they shall not be able to stand with com-

Reu. 6.13.

fort

fort before the face of the Iudge, but ſhall tremble and quake, as not being able to endure the angry countenance of the Iudge.

Neyther is this all, but they ſhall likewiſe bee ſeuered and ſecluded from the bleſſed companie of the godly; That as heere in this life they could not abide a godly man, but did hate him, perſecute him, and ſhunne his company; So at the laſt day (ſo iuſt ſhall their reward be) that they ſhall bee ſeperated from them; And as Goats caſt on the left hand, there to remaine for euermore Mat.25.34 in torments, which are eaſleſſe and remedileſſe; *Neither the ſinners in the company of the iuſt*; that is, in the company of thoſe that be iuſtified and reconciled to GOD in Ieſus Chriſt, which ſhall then inherit the Kingdome prepared for them.

Hitherto we haue opened the firſt part of the Pſalme, containing the eſtate and condition of a godly & a wicked man, here in this life, & in the life to come.

Now

The second generall part of the Psalme.

NOw followeth the second part of the Psalme, in the last verse, containing the confirmation of that doctrine; And that our Prophet doth by shewing the efficient cause both of the happinesse of the one, and the misery & wretchednes of the other.

The first efficient cause of the happinesse of the godly man is in these words; *Because the Lord knowes the way of the righteous*. That is, he likes, loues, and approoues of it, so as he doth direct and blesse it: And therefore it shall prosper.

And the cause why the estate of the wicked is vnhappy, and *their way shall perish*, is, because the Lord doth not know their way; that is, he taketh no delight in the way, or the life of a wicked man: he loues it not so as he should direct and prosper it; And therefore *it shall perish*.

And thus much for the meaning of the words, now let vs come vnto the Doctrines.

VERSE

VERSE 1.

[*Bleſſed is the man that hath not &c.*]

BLeſſed *is the man*,] or, *Oh the Bleſſedneſſe* of that man, or as it is in the Originall; *Oh the bleſſednesſes of that man!* They ſeeme to be the words of a man, muſing and meditating with himſelfe, wherein mans bleſſedneſſe ſhould conſiſt. As if he ſhould ſay ſom pronounce him bleſſed that is in honour. Some count them bleſſed, that haue abundance of riches; Some, that liue in pleaſure; Some place it in one thing, ſome in another. But, *Oh the bleſſednes of that man!* that feares the Lord, that is truely religious, of the godly and righteous man.

Hence wee learne this Doctrine, That of all men vnder Heauen, the godly man alone is bleſſed, and the vngodly and wicked man is curſed; The righteous man a happy man in the ſight of God, when the wicked

Doctr. 1. The godly man alone is bleſſed.

is wretched and miſerable; this doctrine is very apparant in the word of God. It is the ſcope and drift of the whole Scriptures to prooue this one point; That the godly man is bleſſed, and the wicked man is curſed. Pſal.112. *Bleſſed is the man that feareth the Lord and delighteth in his Commandement.* Pſal.119.1. *Bleſſed be they that be vpright in their way, and walke in the Lawe of the Lord:* Pſal.32. *Bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole heart.* Pſal.37. Againe, *Bleſſed is the man whoſe iniquitie is forgiuen, and whoſe ſinne is couered.* 1.Tim.4.8. *Bleſſed is hee to whom the Lord imputeth no ſinne, and in whoſe ſpirit there is no guile.* Reade the ſeuen and thirtie Pſalme which ſeemeth to be penned, of purpoſe, to confirme the euerlaſting truth of this Doctrine, That the godlie are bleſſed, and the wicked are curſed: and this bleſſednesſe of theirs doth not reach onely to this life, but alſo to the life to come, according to that of the Apoſtle; *Godlines hath not onely the promiſe of this life, but alſo*

ſo the life to come. Yea, if we obſerue the courſe which the Spirit of God taketh in the courſe of the whole Scriptures, it ſhall make this Doctrine ſo much the more apparant vnto vs; that is, That whereſoeuer there is a comfort laied downe in the Word, the ſame comfort is ſtill reſtrained to the godly. As that of the holie Apoſtle Saint *Paul* in the eight chapter and firſt verſe of his epiſtle to the *Romans*; *There is no condemnation*; A maruellous comfort to heare, that wee are freed from that heauie and grieuous curſſe which we had incurred by reaſon of ſinne: yet leſt the wicked ſhould preſume hereby, and take it vnto themſelues, vnto whom in no wiſe it doth belong; The Apoſtle reſtraineth the comfort in the ſame Verſe, *to them that are in Chriſt Ieſus:* and leſt men ſhould deceiue themſelues, to take this comfort to themſelues, vnto whom it doth not belong, he marketh them out, as it were, in their fore-heads, ſaying; They are ſuch Pſalm. 15.

as walke not after the fleſh, but after the Spirit. The like of *Dauid*, *Lord who ſhall enter into thy holie tabernacle? &c. he that hath cleane hands and pure heart &c.*

Beſides, none are bleſſed but ſuch as be in the fauour of God, as the Prophet *Dauid* ſaith, *In thy fauour is life*, ſuch as be reconciled to God in Ieſus Chriſt. As for ſuch as be out of his fauour, they be curſed and miſerable, be they what they will be: Now onely the godly man that is humbled, that is ſanctified, that is borne anew, is hee alone that is in the fauour of God; therefore onelie the godly man is bleſſed.

Obiect. Wherein ſtands the bleſſednesse of Gods children, of a godly and a righteous man?

Answ. I anſwer in this, that a godly man that is humbled for his ſinnes, is now reconciled to God, ſo as God the Father becomes his Father, adopts him to be his Childe, loues him, and delights in him as his Child; *Behold what loue the Father hath giuen vs, that we*

Wherein the godly man is bleſt.

wee ſhould be called the Sonnes of GOD: And heereupon come the amiable and loue titles that CHRIST giueth vnto his Church; *Open vnto mee my Siſter, my Loue, my Doue, my Vndefiled;* Great are the affections of feruent loue that parents beare towards their children, which none can expreſſe but they that feele; And yet all their loue is nothing in compariſon of the loue of GOD towards his children; this the Prophet teacheth, *Can a woman forget her childe, and not haue compaſſion on the ſonne of her wombe, yet will not I forget thee.*

1
Cant. 5.2.
Pſal. 105. 12. 13.
Deut. 7.6.
Pſal. 91.1. 2.3.
Eſay 49.15

Another part of the happineſſe of a godly man doth conſiſt in this, that hee hath aſſurance of the pardon of his ſinnes, that they bee all done away, and ſhall neuer bee laid to his charge, but are waſhed away in the bloud of IESVS CHRIST, according to that of the Prophet *Dauid, Bleſſed is he whoſe righteouſneſſe is forgiuen.* He hath all his ſinnes originall and actuall, with the guilt and puniſhment belonging vnto them,

2
Pſal. 32.1.
Acts 3.26.

Rom.8.1. freely and fully forgiuen vnto him:
1.Pet.2.24. And all the righteousnesse of
Rom.4.5. CHRIST freely and fully imputed
2.Cor.5.19 vnto him; and so GOD is reconciled vnto him, and approueth him as righteous in his sight: And thus
Rom.8.33. the Apostle reasoneth; *Heerein was that loue of* GOD *made manifest amongst vs, because* GOD *sent his onely begotten Son into the world, that wee might liue through him: Heerein is that loue not that wee loued* GOD, *but that hee loued vs and sent his sonne to bee a reconciliation for our sinnes.*

3 Another part of the happinesse of a godly man doth consist in this, that hee hath peace of conscience, whereas the wicked and vngodly man hath a dead and sleepy conscience, or else an accusing conscience,
Esay 57. *There is no peace to the wicked saith my* GOD. But the godly man that is reconciled to GOD in CHRIST, hath the free pardon of all his sinnes, hee hath sweete peace of conscience, which doth not accuse, but
Rom.4.17. excuse him to GOD, yea hee hath exceeding

exceeding ioy in the HOLY GHOST that hee knowes his ſinnes are pardoned, according to that of the Apoſtle; *The kingdome of* GOD *ſtands not in meate and drinke, but in righteouſneſſe, peace, and ioy in the* HOLY GHOST. And indeed whom ſhould hee feare, or whereof ſhould hee bee afraid, GOD is become his Father, the Angels are become his attendants, they pitch their Tentes round about them, and haue a charge of them, the Saints in heauen and earth are their fellow Brethren, the creatures of GOD are their friends, yea their ſeruants to do them good all their daies. The deuils nor all the powers of darkeneſſe ſhall not hurt them: *For* CHRIST *hath ſpoyled Principallities and Powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon the Croſſe*; yea, that which is more, the Lord IESVS CHRIST (to whom all iudgement is committed) is become their Sauiour: *So that they ſhall neuer come in-*

Pax eſt hereditas Chriſtianorum. Aug. *Ser. de temp.*

Perfecta & abſoluta cuiuſq; excuſatio teſtimonium conſcientiæ ſuæ. Bern.

Pſal. 37.25
Pſal. 34.7.
Pſal. 91.11.
Hoſ. 2.18.
Col. 2.15.

Ioh. 5.24.

to condemnation but shall passe from death vnto life.

4 Lastly, the godly man is assured that the Kingdome of heauen, and eternall life belongs vnto him; And that hee shall bee partaker of eternall glory, life and saluation, and shall liue in the presence of GOD the Father, Sonne, and Holy Ghost for euermore; and this assurance in the godly, is no presumption but Faith, for euery godly man hath in him the Spirit of Grace & Adoptiõ; and he that hath the Spirit of Adoption knowes that hee hath it, and is able, through the same Spirit, to say; *I liue, and* CHRIST *liueth in mee*; This was in *Iob* when he said, *I know that my Redeemer liueth, &c.* This was in *Paul*, *I am perswaded that neither height nor depth, &c.* In these and the like priuileges stands the happy and blessed estate of GODS children.

Non arrogantia est, sed fides, &c. Aug. Ser. 88.

Gal. 2. 20. 2. Cor. 13. 5

Rom. 8.

Vse 1. The vse of this doctrine is most excellent, for seeing the priuiledges of GODS children are so great and so

ſo excellent, that therefore they muſt needs bee moſt happy and bleſſed: For howſoeuer the world accompt them miſerable, grinning at them with their teeth, nodding at them with their heads, hiſſing at them with their tongues, and euery way moſt contumeliouſly reproching them with their words; yet we ſee heere how deere and precious they are with GOD, and in the reputation of IESVS CHRIST, who bought them at a price, and redeemed them euen with his owne bloud: *Behold what loue the Father hath giuen to vs that wee ſhould bee called the ſonnes of* GOD, *And for this cauſe the world knoweth you not becauſe it knoweth not him.* GOD is become their Father; the Son their Redeemer, & the Holy Ghoſt their Sanctifier, the Angels their attendants, the Scriptures their Euidences, and the Sacraments Seales vnto the ſame: This the Apoſtle teacheth when hee ſaith, *All things are yours, and yee* CHRISTS *and* CHRIST GODS, they

1. Pet. 1. 18

1. Cor. 3. 21

They are bleſſed then that are thus reconciled to God in Iesvs Christ: they are bleſſed that haue their ſinnes pardoned and not imputed vnto them, they are bleſſed that inioy this ſweete peace of conſcience and ioy in the Holy Ghoſt: They are bleſſed that haue attained to this aſſurance that the kingdome of heauen, eternall life and ſaluation ſhall bee their reward: But the godly man is partaker of all theſe, what then ſhall hinder his happineſſe?

Three ſorts of men confuted.

This ſerueth then to confute three ſorts of men: Firſt the Voluptuous man, who placeth his felicity and happineſſe, in delights, pleaſures, ſports, and paſtimes, hee loues and likes them aboue all other things, and moſt eagerly doth hunt after them: This appeared in that rich man in the Goſpell, who bad his ſoule eate, drink, and be merry, as if their were nothing elſe to be looked after, or as if mans chiefe felicity did conſiſt in theſe things: And

1 Voluptuous.

Luke 12.

this

this was the caſe of *Salomon* in the daies of his vanity, vntill hee ſaw that all was but vaine. Let vs then be careful that we be not deceiued with theſe ſinfull pleaſures of this life, as to thinke therein wee are happy, but let vs take heed vnto this hooke of ſathan leaſt wee bee taken within his ſnare. It is written, to the euerlaſting commendation of *Moſes*, that hee refuſed to be called the ſon of *Pharoahs* daughter, and choſe rather to ſuffer aduerſity with the people of GOD, then to enioy the pleaſures of ſinne for a ſeaſon, eſteeming the rebuke of CHRIST greater riches then the treaſures of *Egypt*, for hee had reſpect vnto the recompence of reward. Rom. 14. 17 Eccle. 2. Heb. 11. 24

The ſecond ſort of men heere reproued, are the Ambitious, that makes honor & preferment his God, as if mans chiefe felicity did conſiſt in that: this is their care and ſtudy, how to climb to preferment, like *Abſolō* that ſought to ſteale the hearts of his fathers Subiects. And *Achitophel*, that 2 Ambitious

that was so proud that hee could not indure a man in fauour but himselfe, and therefore when he saw *Hushaies* counsell receiued and his reiected, went and hanged himselfe. So proud *Haman* was so vexed with *Mordecay* that hee could not bee quiet till hee had wrought his owne distruction, and the reason of all is this, prosperity puffeth vp and stealeth away the heart of man, making a man both to forget GOD and himselfe, and therefore prosperity is a very dangerous and slippery estate, and howsoeuer it bee much desired and admired, yet it is full of dangers, and hedged in with many perils, and howsoeuer many are drawne away from GOD through persecution and affliction, yet prosperity is more dangerous, for by it many more are drowned in sensuallity, and euen lulled a sleepe in carnall security.

Heſt.2.3.

1.Tim.6.9.

3 Couetous.

The third sort of men heere reproued are the couetous Cormorants of the world, such as make gold their

their GOD, loue it, and delight in it more then GOD, as if their chiefeſt happineſſe did conſiſt in the multitude of their riches, whereas indeed godlineſſe alone hath the promiſe of this life and that which is to come. And of all other ſinnes our Sauiour giues this caueat againſt this ſinne, ſaying; *Take heede and beware of couetuouſneſſe*, and this is that which the Prophet *Dauid* doth pray againſt when hee ſaith; *Incline my heart vnto thy teſtimonies and not vnto couetouſneſſe:* Heereunto agreeth that exhortation of the Apoſtle, *If any man loue this world, the loue of my father is not in him.* So then whether wee conſider that couetouſneſſe is the roote of all euill, or that there is a flat oppoſition betwixt GOD and the world, wee muſt hold this as an euident truth that there is no bleſſednesſe to bee found in them.

Col. 3.

Luk. 12.15

Pſ. 119.36.

1. Ioh. 2.15.

Mat. 6.24.

Vſe 2. This may ſerue to reproue that curſed, yet common opinion of the world; namely, that of all men the godly man is moſt miſerable, we ſee heere

heere that the LORD himselfe doth proclaime from heauen that hee accompts the godly man a Blessed and happy man; but yet the world, that is wicked men in the world, iudge and deeme the godly man wretched and miserable; such a man as truely feares GOD, hates all iniquity, dislikes lewd company, makes conscience of good duties, as to pray in his Family, to instruct his seruants and children, is dilligent and carefull to frequent Sermons, this man is as an Owle amongsts Birds, whooted at, and pointed at, men reproach him, and of all men hee is most contemned: But as *Paul* saith, thus it must bee, wee are brought vpon the Stage, we are made a gazing-stocke to wicked men, and accounted as dung for CHRISTS sake.

Vse 3. This may serue to stop their mouths that say and thinke it is in vaine to serue the LORD, that it is lost labour to bee religious, that there is no

no good got by hearing of Sermons and leading of a godly life: It is, and euer hath beene the curſed thought of mans heart to thinke ſo, as in the time of the Prophet *Malachy*, *It is loſt labour to ſerue the Lord, and what good comes there by ſeruing of* GOD: So in theſe daies it is cleere, men thinke it is in vaine to bee religious, to liue godly and in all things to labour to keepe faith and a good conſcience before GOD and men, But it is manifeſt heere that it is not in vaine to ſerue GOD; nay it is that alone that brings a man to happineſſe and true comfort heere, and an eternall meaſure of glory in the world to come: And withall this may ſerue to comfort euery poore child of God againſt all the diſcomforts & diſcouragements of the world by ſathan & his curſed inſtruments: namely, that whatſoeuer thy eſtate be, neuer ſo poore in this world, and ſubiect to neuer ſo many afflictions, yet if thou be a godly man, certainely then thou art *Bleſſed*: Thou that art

Mal.3.14.

Note.

Heb.11.24 12.23.

art in in GODS fauour, thou that art reconciled to GOD in IESVS CHRIST and haſt thy ſinnes pardoned, eternall life belongs vnto thee, and therefore feare not, bee not any whit diſcouraged, hold out vnto the end, certaine it is thou art a *Bleſſed Man*, and in ſo doing thou ſhalt haue a Crowne of life.

Vſe. 4. Hence wee learne that as many as deſire to bee truely happy and bleſſed, may heere behold the way to bee happy and bleſſed: wouldſt thou bee truely happy and bleſſed heere in this life, and heareafter in the life to come; wouldſt be aſſured that thou art the child of GOD, in his fauour, reconciled vnto him in IESVS CHRIST, wouldſt thou be aſſured of the ſaluation of thy ſoule? Oh labour then to become a godly and a religious man, repent of thy ſinnes paſt, amend thy life, walke before GOD in new obedience, labour to keepe faith and a good conſcience, hate euery will way, cleaue vnto the LORD, delight in his word,

word, let it bee the ioy of thy heart, then certainely thou ſhalt be *Bleſſed* and happy for euermore.

To conclude, if the godly man be bleſſed, then the wicked man muſt of neceſſity bee curſed; if the eſtate of the righteous and religious man bee ſo comfortable and bleſſed, then the eſtate of the wicked and vngodly muſt needes bee miſerable and curſed, according to that of *Moſes* vnto the Iſraelites, *If thou wilt not obey the voyce of the Lord thy* GOD, as indeed obedience is farre from a wicked man, howſoeuer hee may come with *Sauls* painted ſacrifice, what followes, *Thou ſhalt bee curſed in body, and curſed in ſoule, &c.* Againe, *Thou haſt deſtroyed the proud, and curſed are they that erre from thy commandements.* And this miſery of a wicked man doth conſiſt in theſe things eſpecially.

Vſe. 5.

Deu. 28. 15

Pſ. 119. 21.

First, that he can haue no aſſurance that he is the childe of GOD, that he is reconciled to GOD in IESVS CHRIST, or in his fauour; nay hee

Wherein the wicked are curſed.

1 may aſſure himſelfe that he is out of his fauour, and that GOD hates him as his enemy, and that he will manifeſt his wrath and diſpleaſure vpon him, by plauging him heere in this life, and by damning him for euer in the life to come.

2 Secondly, hee can haue no aſſurance that his ſinnes bee pardoned, but rather may bee aſſured that his ſinnes ſtand vp in account againſt him, and that he ſhall be condemned for them.

Reu. 20.

3 Thirdly, hee can haue no peace of conſcience, *For there is no peace to the wicked*, but alwaies carries about him an euill conſcience, that will neuer giue him reſt, but is as the flaſhings of hel-fire vnto him; or elſe he hath in him a dead and ſleepy conſcience, ſeared, as it were, with a hot iron that hee feeles not the weight and burden of his ſinnes: Which iudgement is no way inferiour to the former.

Eſay 57.

4 Laſt of all hee can haue no hope, nor any aſſurance, that hee ſhall bee ſaued,

ſaued, but is either carryed away with a carnall perſwaſion or preſumption, (which will deceiue him in the end) their conſciences being ſeared: or elſe moſt iuſtly feare that they ſhall bee damned, their conſciences being awake. Now then if this bee the fearefull, and moſt wofull eſtate of all wicked men that liue in ſinne without repentance, who then would liue in ſuch an eſtate of life to gaine a kingdome, in ſo great danger of eternall death and damnation euery day they ariſe; why doe not ſuch repent and turne vnto GOD that ſo they may be ſaued?

[*That doth not walke in the counſell of the &c.*]

THE firſt Doctrine, as we heard, was this, that the godly man is *Bleſſed*: Now the Prophet proceeds to ſhew who is a godly man, and what bee his properties, and teacheth

cheth vs in theſe words, that the firſt ſtep and entrance to the leading of a godly life is to renounce the counſell and company of lewd, wicked, and vngodly men: whence wee obſerue this doctrine.

Doctr. 2. The occaſions of ſin are to bee auoided.

That hee that would preſerue himſelfe from ſinne, muſt carefully auoide all the occaſions thereof: The Wiſe-man teacheth this doctrine; *That hee that walketh with the wiſe ſhall be wiſer, But a companion of fooles ſhall bee worſer.* This doth appeare by the example of *Ionathan*, who by the friendſhip and familiarity which hee had with *Dauid*, changed his life to better; Whereas *Salomon* by ſociety and coniunction with the idolatrous wiues fell into idolatry; and *Rehoboam* by walking with his yong Councellours, and following their aduice became worſe and worſe: If then we would auoide euill we muſt beware of all occaſions, and no occaſion more dangerous then euill company, euery man therefore muſt take heed to himſelfe and beware how

Pro. 1. 13.

1. Reg. 11.

how hee ioynes himſelfe with acquaintance with all men Indifferently, leaſt by their meanes hee be corrupted. For euery man by nature is like dry wood which is apt to kindle ſo ſoone as fire is put to it; ſo giue a man the leaſt occaſion and preſently hee yeeldeth to ſinne: There needeth not indeed any deuill to tempt vs, but let the leaſt occaſion that is bee offered vnto vs, and ſtraight way man becomes a tempter vnto himſelfe: And this is that which the Apoſtle ſaith; *Euery man is tempted when hee is drawne away and intiſed by his owne concupiſence:* The enemy by which wee are ouercome is in our owne boſome, that is, mans naturall corruption, which is fewell for the kindling of the fire of ſathans temptations: This appeareth in *Euah* the mother of vs all, in the firſt tranſgreſſion: firſt, ſhee ſaw the fruite; ſecondly, ſhee conceiued a liking of it; thirdly, ſhee deſired it; fourthly, ſhee eate of it: *Dinah* the daughter of *Iacob* wandring abroad,

Mecum eſt quicquid mihi nocere poteſt. Bern. *med.* 11.

Iam. 1. 14.

Gen. 3. 6.

laid her ſelfe open vnto ſinne, and ſo fell, which might haue beene preuented had ſhee auoyded the occaſions thereof.

And *Dauid*, a man after GODS owne Heart, hauing ſet ope the caſements of his ſoule, his eyes, (by the which the deuill did eaſily winde himſelfe into his heart) and beheld
2. Sam. 11. *Bathſheba* waſhing her ſelfe, but by and by beluſted after her, ſent for her and lay with her: So violent is mans corruptnature in apprehending euery occaſion that may draw him to ſinne. It is therefore a point of great wiſedome to diſcerne betweene the deceipt of ſinne and the fruite of ſinne before it bee committed: O flattering enemy! In the action of committing it is as ſweete as poyſon, after it is committed a biting ſerpent: It comes to a man with a ſmiling countenance, as *Ioab* to *Amaſa*, *Art thou in health my friend*, but with all it ſtrikes to the heart, and woundes vnto death.

This

This doctrine ſerueth for the reproofe of thoſe who are ſo farre from the auoyding of the occaſions of ſinne, as that they do freely and of their owne accord ſeeke and follow after them, they will not tarry with *Ioſeph* till they they bee tempted by others, but they ſeeke all occaſions and watch all opportunities to tempt others, Neuer rauenous beaſt did more eagerly purſue the prey, then ſome do hunt after the occaſions of ſinne: Which is madneſſe with a witneſſe, as if the fleſh were not prone enough of it ſelfe vnto that which is euill, but that paines muſt bee taken to helpe it forward to ſinne. Oh then, how carefull ought we to bee to watch ouer our waies, and to auoid all the occaſions of ſinne! Countergard thy heart (ſaith *Salomon*) and keepe it with watch and ward; looke vnto the caſements of thy ſoule, thy eyes and thy eares: Pray with *Dauid*, *Lord turne away my eyes from beholding vanity*, make a couenant with them

Vſe. 1.

Prou. 4. 23.

Pſ. 119. 37.
Eccl. 9. 4. 5.
Iob 31.

with *Iob.* What folly, nay what madneſſe is it then in them that dare come into any company, that dare looke and pry into the beauty of a woman, as though they were ſo ſtrong that they were out of all danger to ſin? But art thou more holy or ſtrong then *Dauid, Peter, &c.* if not thou maiſt fall?

Vſe. 2. Let all godly men and women take heed, let them feare themſelues and doubt the worſt, *Bleſſed is the man that feareth alwaies but hee that hardeneth his heart ſhall not proſper:* We muſt at all times haue eſpeciall regard to the heart or elſe we cannot ſtand; Such and ſo many are the aſſaults that ſathan doth lay againſt our ſoules, this is that wholeſome counſell that the Apoſtle *Peter* doth lay downe vnto vs, who was both acquainted with the frailty of mans nature and the malice of ſathan, when hee ſaith, *Bee ſober and watch for your aduerſary the deuill, &c.* Where hee ioynes vnto Sobriety, Watchfulneſſe, for

1. Pet. 5. 8.

for though a man be neuer ſo ſober, yet if hee doe not watch withall, and that againſt the occaſions of ſin, hee is eaſily made a prey to Sathan; And for want of this care and watchfulneſſe, many of Gods children haue beene ouertaken, and haue fell into many horrible and grieuous ſinnes, which they could not ſo eaſily haue done, had they beene watchfull ouer their owne affections. And thus much for the firſt Doctrine in the deſcription of a godly man, hee muſt carefully auoyde all occaſions of ſinne.

[*That doth not walke in the Councell of the wicked, &c.*]

HEre the Prophet *Dauid* ſhewes who is a godly man, and what be his properties. Firſt, (as we haue heard) hee auoydes all occaſions of ſinne: ſo now in the ſecond place, the councell and company of lewd, wicked and vngodly men, A godlie man,

man, and ſuch a one as ſhall be truely happy and bleſſed indeede, doth diſtaſte & diſlike, yea vtterly renounce and abhorre their ſocietie and company, their councels and conſultations, ſo as hee doth ſhunne and auoid them as dangerous and infectious; from whence wee gather a ſecond point of Doctrine.

Doctr. 2. We muſt ſhun the company of wicked men.

That men muſt carefully ſhunne and auoyd the company of the wicked, it is very apparant; if they themſelues will not be defiled with their abhomination: for that rule of *Salomon* will ſtand, *He that toucheth pitch ſhall be defiled:* Bad company is exceeding pernicious and hurtfull, eyther to diſſwade from that which is truely good, or to perſwade to that which is naught and wicked. *Dauid* maketh it a marke of a true member of the Church, That *in his eyes a vile perſon is contemned.* And the Apoſtle willeth all Chriſtians, who looke for glorie through Chriſt; that they would haue nothing to doe with the vnfruitfull workes of darkneſſe. And

Num. 31. 16
2. Sa. 10. 3.
Mar. 16. 22
Acts 13. 8.
Pſalme 15
Tit. 2. 12.
2. Cor. 6. 14

againe,

againe, This indeede is *pure religion and vndefiled, to keepe our ſelues vnſpotted of the world.* This the Apoſtle S. *Paul* vrgeth, *Be not vnequally yoaked with Infidells, for what fellowſhip hath righteouſneſſe with vnrighteouſneſſe?* It is the exhortation of *Salomon, forſake the wicked and yee ſhall liue.* *Ioſeph* liuing in the Court of *Pharaoh*, had quickely learned to ſweare by the life of *Pharaoh*, and we know that it was in the common Hall, amongſt the ſeruants of the high Prieſts, that *Peter* had learned to curſſe and to ſweare. It were no leſſe then treaſon in a ſubiect to liue in friendſhip with one that is a profeſſed enemie to the king; much more is it treaſon in the ſubiects of the King of heauen to haue ſocietie with the wicked: and this is obſerued to bee the fault of *Iehoſaphat*, *That he would helpe the wicked, and loue them that hate the Lord.* Such are euen odious vnto God, as *Dauid* ſaith, *Thou hateſt all them that worke iniquitie.* Beſides, their company is exceeding dange-

Pſalm 5.5.

rous,

rous, for the wrath of God hangeth ouer the head of the vngodly. This we may see in *Lot*, who for the fruitfulnesse of the place was drawne to liue in Sodome where the men were wicked: So when they were taken prisoners, *Lot* was taken prisoner with them: And, had not the Lord beene exceeding merciful vnto him, hee had perished with them in the generall ouerthrow of that Cittie. And this was the voyce of God from heauen concerning Babylon, *Goe out of her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.* And this was the cause why the Lord gaue so streight a charge to the people of Israel, That they should haue no dealing at all with the Inhabitants of the land of Canaan; *Thou shalt make no couenant with them, nor with their gods. Neither shall they dwel in thy land, lest they make thee sinne against me. Neither shalt thou make any marriages with them, neither giue thy daughter to his sonne: nor take his sonne to thy daughter, for they will cause*

Gen.19.

Reu.18.4.

Ex.23.32.

Deut.7.2.

cauſe thy ſonne to fall away from me, and to ſerue other gods. And how true this threatning from the Lord was, the euent maketh it manifeſt; for they neglecting this Commaundement from God, *We are mingled amongeſt the heathen and learned their workes*, as *Dauid* ſaith; and wofull experience doth prooue this to be true of many who haue ſometime beene indifferently conformable to good duties, afterwards falling into wicked and lewd company haue beene corrupted and growne diſſolute: Oh what ſtumbling blockes are ſuch vnto a man from the performance of anie good duety. This did *Dauid* know full well when hee ſaid, *Away from me ye wicked, I will keepe the Commandements of my God:* Inſinuating therby, as it may eaſily be gathered, that he could not ſet himſelfe to the performance of any holie duetie, as he ought, ſo long as ſuch wicked company were about him. Yea it hath been a griefe vnto the godly to haue beene in the company of vngodlie perſons.

Pſa.106.35

Pſ.119.115.

2.Pet.2.7.

perſons. As *Lot* liuing in Sodome where he ſawe their filthy abhominations, *It vexed his righteous ſoule:* and this was it that made *Dauid* bemoane his eſtate in the time of his baniſhment, when he was conſtrained to abide amongſt the vncircumciſed people, *Woe is me that I remaine in Meſech, and to dwell in the tents of Kedar, My ſoule hath long dwelt amongſt thoſe that be enemies vnto peace.* By all this that hath beene ſpoken, it doth appeare, That the godly man who ſhall be happy and bleſſed indeed doth carefully ſhunne and auoyd the lewd company of the wicked.

Vſe 1. This Doctrine, in the firſt place doth ſerue to reprooue all ſuch as are careleſſe of their company, that can vſe as much familiaritie, and ſhew as good a countenance to the worſt, and make them as welcome as the beſt, be they what they will be, Papiſts or Atheiſts; yea let them bee as prophane as *Eſau*, hee is notwithſtanding for their company, but by

by this meanes they do little thinke, that they do hazard both faith and a good conſcience, and cauſe the godly themſelues to ſuſpect them, that they are but prophane. And indeed it can not otherwiſe be, but if they themſelues did make any cõſcience of ſinne, they would likewiſe make conſcience of the occaſions of ſinne, whereof what can bee worſe then lewd company, who are readie to make a mocke at euery good duety, and whoſe nature is to haue other men *to runne into the ſame exceſſe of ryot* with themſelues: yea when a man or a woman hath ſome good things in them, as to loue the word of God, to like of Gods faithfull miniſters, to delight in prayer, &c. In comes a wicked man, and breathes out his poiſon, ſeeking by bad counſel, and lewd perſwaſions, to diſſwade them and draw them backe. Oh you loue the Miniſter too much, he will make you preciſe, you neede not to take ſuch paines, but take your libertie! what neede you be afraide of them? 1. Pet. 4. 4.

Oh

Oh whē ſuch wretches ſtepin & thus poure out their lewd Councells and perſwaſions, what doe they elſe but draw men to perdition, eſpecially when they do deale with ſuch as be young Chriſtians, but comming on in the wayes of godlineſſe. And when they ſpeake that to great Perſonages, who by nature are moſt inclined to libertie, Oh what lets are theſe to a yong chriſtian in the waies of godlines!

Note. And when the Lord leaues a man or woman to liſten to ſuch curſed councell, it is a great ſigne, that the Lord loues them not. So it is ſaide, that the Lord left *Abſolom*, that hee ſhould not receiue the good councel of *Achitophel*, becauſe the Lord would deſtroy *Abſolom*. So it is ſaid of *Reboboam*, that he liſtned onely to the councell of his young men, becauſe the LORD would bring his iudgements vpon the houſe of *Salomon*.

Vſe 2. This ſhould admoniſh all men to take heed of ſuch kind of men, as the very

very limbs of the diuell, and the meſſengers of Satan, who ſeeke to draw men from God & from Ieſus Chriſt, and from a godly life, to ſtoppe our eares at their lewd and damnable councells, not to heare them, nor to liſten to them: yea if it lie in our power to remoue them, and to baniſh them our preſence as the greateſt enemies of our Soules, and the meſſengers of the diuell, ſeeking to peruert and poiſon our poore ſoules, to put our mouthes out of taſte, and to make vs diſlike thoſe that are ſent of God, who ought to be moſt deare vnto vs. It will bee heere obiected, Whether it be not lawful vpon ſome occaſion, to be in their company, or to haue dealing with wicked men? *Obiect.*

Reſpons. In ſome caſe it is lawfull; as thus: Firſt, that it be onely for neceſſitie: as that we cannot auoyde it in ordinary matters of this life, vnleſſe we ſhould go out of the world: ſecondly, that we haue a due calling thereunto: thirdly, that wee be not ſilent at the committing of ſinne, but *Anſw.*

that euer wee ſhew our diſlike of their vaine courſes; and laſtly, that we labor with our ſelues to be grieued at their ſinnes, as *Lot* was at the Sodomites.

[*In the councell of the wicked, &c.*]

THe original word ſignifies ſuch wicked men as are neuer quiet in their mindes, but euermore muſing and deuiſing ſome miſchiefe, which they may vtter and practiſe as occaſion ſerues.

Doctr. 3. Wicked men are euer deuiſing of miſchiefe.

And in this note the very propertie of a wicked and graceleſſe man: He is neuer at reſt, but ſtill plotting and deuiſing ſome miſchiefe againſt God or good men: This we may ſee by diuers examples *Ahitophels* councell was eſteemed like as one had aſked councell at the Oracle of God: 2. Sam. 16.

Math. 2. 7. The like wee may ſee in *Herod* when hee heard of the birth of CHRIST, as of a new borne King, what pollicie did he vſe to deſtroy the Sauiour of

of the world. The Scribes and Phariſes, how carefully did they conſult and take councell together againſt Chriſt, to put him to death; yea they breake their ſleepe about it. When the Iewes could not indure *Ieremie* to preach plaine, and to tell them of their ſinnes, they therefore by and by ſay thus, *Come, let vs deuiſe and imagine ſome miſchiefe againſt the Prophet of the Lord, Let vs ſmite him with the tongue, Let vs take no heede nor giue any eare to his preaching.* So *Haman* deuiſeth how to put *Mordecai* and the Iewes out of fauour, by deuiſing a moſt vile accuſation. So *Doeg* that blacke mouthed dog deuiſeth how to accuſe *Dauid* to *Saul*. So thoſe wicked Rulers did deuiſe to inuent ſome miſchiefe againſt *Daniel*. And the Prophet *Michas* ſheweth, that it is an old practiſe of wicked men, to deuiſe wicked things. In the Primitiue Church, the enemies of Gods children, that perſecuted the Chriſtians, deuiſed this ſhamefull ſlaunder, That they worſhipped an Aſſes

Math. 26.

Ier. 18. 18.

Heſt. 3.

1. Sam. 22. 9.

Dan. 3.

head,&c. So in theſe dayes it is manifeſt, that the diuell ſtirres vp wicked men to accuſe Gods children,to deuiſe ſlaunders, and falſe accuſations againſt them : The diuell hath one *Doeg* or other to accuſe *Dauid* to *Saul*, to thruſt him out of fauour, and to bring him into diſgrace:And when as they can ſay nothing iuſtly againſt them, then they beginne to deuiſe how they may raiſe vp ſome falſe report or other, to ſmite them with the tongue.

And the reaſon of this is becauſe they are fooliſh and ignorant : For they not knowing the Lord, nor vnderſtanding his wayes aright, but being in this reſpect worſer then the Oxe that knoweth his owner, And the Aſſe that knoweth his maiſters Cribbe(as the Lord doth complaine of them) they can not but doe as S. *Paul* did in the time of his ignorãce,euen oppoſe themſelues againſt God and his children. And for this cauſe the Lord doth make his mone for the fooliſhneſſe and ignorance

Eſay 1.3.

of

of his people as of the wel-spring of all their rebellions against him, in these words; *For my people are foolish, they haue not knowne mee, they are foolish children, and haue none vnderstanding: They are wise to doe euill, but to doe well they haue no knowledge.*

Seing wee are taught heere, what is the nature of wicked men; namely, that they haue in them a restlesse desire to peruert the wayes of the godly, & to do some mischiefe; This must teach vs first of all to deale wisely and warily with them, lest wee be corrupted by them. We are heere set as vpon a hill or a stage and professing IESVS CHRIST, a small spot will be seene in our garment. It behooueth vs therefore to be as wise as Serpents, and as innocent as Doues, to that end wee may stoppe the mouthes of gainesayers, and cut off occasions from them that seeke occasions. And to this end wee must euermore bee mindfull in our prayers, to pray vnto God to be deliuered from them:

Vse 1.

Mat 10.16.

for vnleſſe we be armed from aboue, we ſhall eaſily be ouertaken by their aſſaults, and through the corruptions of our owne hearts, which are prone vnto all ſinne, they deale warily and circumſpectly, they worke by all meanes to peruert our wayes, and to make vs two-fold worſe then themſelues the child of Satan. How much more carefull ought we to be to preuent them, which we ſhall doe the better by ſhunning the occaſions of ſinne.

Vſe. 2. Secondly, wee are taught heere, (that if wee labour to be the Diſciples of CHRIST, and to bee bleſſed,) what entertainement we ſhall finde in the world; namely, to haue wicked and vngodly men to ſtand in our way, and hinder vs, as they
Luk. 19. 3. did ſtand in *Zaccheus* way when hee went forth to ſee CHRIST. If thou be once in GODS preſence, and doſt beginne to call vpon him for
Luk. 18. 39. mercie; they will rebuke thee as they did the poore blind man in the Goſpel; If thou be ſicke, yea dead in

in treſpaſſes and ſinnes, and Chriſt doth beginne to come home to the houſe of thy Soule to heale thee, and to raiſe thee vp from the death of thy ſinnes, they will ſtoppe his paſſage and entrance in, if poſſibly they can, As they did when Chriſt came to the Rulers Daughter that was dead. But as Chriſt turned them out of doores, ſaying, *Get yee hence:* So muſt thou ſhake them off, and not communicate with fleſh and bloud in matters that concerne eternal life, and the ſaluation of thy ſoule; For if thou doe, thou canſt neuer be ſaued: Neyther muſt we look after the loue and liking of the world, nor hang vpon men for their applauſe and fauour, for where there is not the feare of GOD, ſurely ſuch men are moſt vnconſtant in their wayes, turning vpon euerie ſmall occaſion, yea and the loue and fauor of ſuch men muſt nedees be bent towards the worſt, ſeeing themſelues are bad, and ſet themſelues in no good way: Remember what Chriſt ſaide vnto his Mat. 9.23.

Ioh. 15. 19. diſciples; *If yee were of the world, the world would loue his owne: But becauſe ye are not of the world, But I haue choſen you out of the world, therefore the world hateth you.* Wherefore, as they that runne at tilt looke not to the vulgar people what they ſay, but to the Iudges; ſo care not thou for the world. But looke euer what the Iudge of heauen and earth doth allow and approoue of.

[*That hath not walked in the counſel of the wicked.*] By *Councell* he here meaneth the ſubtilties and crafts of the wicked, by which they puſh themſelues forward, and labour to draw others to be like vnto themſelues, according to that of *Salomon*, *My Sonne, if ſinners intice thee,* Prou. 1. 10 *conſent not vnto them.* From whence wee gather a fourth point of Doctrine.

Doctr. 4. To giue euill councell is a horrible ſinne. Namely, that it is a moſt horrible and grieuous ſin to giue euill councell. To commit ſinne, is that which highly offends the Maieſtie of God, and draweth downe vpon vs all puniſhments

niſhments both temporall and eternall; but to counſell others to commit ſinne, is the very height of ſinne. This is noted in the Scripture to be the ſinne of *Ieſabell*, who was a furtherer of *Ahabs* wickednesſe, for when hee could not by any lawfull meanes attaine the Vine-yard of *Naboath*, ſhee ſaid vnto him, *Doſt thou ſway the Scepter, rule the kingdome, and manage the State? Ariſe and eate bread, I will giue thee the Vineyard:* This was the counſell of *Achitophel* vnto *Abſolom*, fearing his reconciliation to his father *Dauid*, and therein his owne iuſt confuſion, hee giues ſuch counſell whereby hee might take away all hope of agreement: *Go into thy fathers Concubines, which hee hath left to keepe the houſe, and when all Iſrael ſhall heare thou art abhorred of thy father, the hands of all that are with thee ſhall bee ſtrong.* This is likewiſe ſet downe by *Salomon* in the Prouerbs, where hee expreſſeth the ſinne of ſeducers; ſaying, *Come with vs, let vs lie*

1. Reg. 21. 7

2. Sam. 16. 21.

Prou. 1. 11.

lye In waite for the bloud of the innocents, wee will ſwallow them vp aline, like a graue, euen whole, as thoſe that go downe into the pit: Caſt in thy Lot amongſt vs, wee will all haue one purſe, their feete runne to euill, and they make haſt to
Gen.37.10 *ſhed bloud.* And this doth appeare in the brethren of *Ioſeph*, when they purpoſed the ouerthrow of their brother: *Come* (ſay they) *let vs ſlay him and caſt him into ſome pit, and wee will ſay a wicked beaſt hath deuoured him.* And this appeared to bee the malice of the High Prieſts and Elders of the people, who moued the
Mar.15.11. people to deſire that *Barrabas* might be deliuered rather then CHRIST,
Mat.28.12 and perſwaded *Iudas* for a ſumme of money to betray him: inticed the Souldiers with a great ſumme of money to noiſe it abroad that his Diſciples came by night and ſtole him away while they ſlept. All theſe teſtimonies, & many more, may ſerue for the confirmation of this doctrine, that it is a moſt horrible and grieuous ſinne to giue euill counſell.

Seeing

Seeing that it is a moſt great and grieuous ſinne to giue euill counſell, this teacheth vs our duety, that whenſoeuer they ſhall ſet vpon vs to draw vs away from GOD, that we bee carefull that wee conſent not vnto them: It is not enough for a man to ſay, alas I deuiſed it not, neither am I the firſt that haue committed the like; for this ſhall excuſe no man that hee was not the author of an euill: for ſurely, if it bee ſo great a ſinne to ſeduce, it is no leſſe ſinne to bee ſeduced, and GOD will one day finde them no leſſe guilty, but ſhall pertake with them of the ſame puniſhment: If a man ſhould haue about him a great ſumme of money, or other treaſure, and ſhould willingly, and wittingly, put himſelfe into the company of theeues, and will be drawne by them out of the way, were this man to be pitied if hee ſhould looſe all that hee had? Euen ſo is it with a Chriſtian, that doth carry daily about with him a rich Treaſure, his ſoule and conſcience, *Vſe.* I.

Conſcience, which hee muſt keepe vnſpotted of the world: If hee liſten to the charmes of the wicked, and will bee drawne out of the way of GOD s commandements to commit ſinne, and ſo make ſhipwracke of faith and a good conſcience, is it not iuſt with GOD that this man ſhould periſh for the ſame? So then wee ſee it ſtandeth vs in hand to beware of conſenting to ſinne, and counſelling others to commit ſinne, for if wee giue our conſent vnto them wee are partakers with them in their wickedneſſe, and ſhall be ſure one day to haue ſhare with them in their puniſhments.

Vſe. 2. Secondly, ſeeing the giuing of euill counſell is ſo euill a ſinne, both in him that doth counſell another, as alſo in him that conſenteth vnto it, both which wee muſt carefully ſhunne and auoid, yet this is not all, but wee muſt alſo ſeeke for the ſociety of the godly, that all our delight may bee in them, we muſt by all meanes ioyne our ſelues in friendſhip

ſhip with them, and make much of their aſſemblies, for *With the vpright thou ſhalt learne to bee vpright*, This *Salomon* teacheth vs, *Hee that walketh with the wiſe ſhall bee wiſer:* It is indeed a rare thing to finde a man that will counſell others to follow godlineſſe, and therefore ſuch as do are much to be reſpected: loue him as the deereſt friend that will direct thee in the waies of ſaluation, and bee a giude vnto thee in the path that ſhall leade vnto life: Let it bee far from thee to be aſhamed to follow the counſell of ſuch as are diſcreete and godly; it is not materiall who they bee, whether our ſuperiours or equals, or our inferiours, for the counſellour is not ſo much to bee regarded as the counſell, If it be holy, iuſt, and good, receiue it as from GOD who thus ſpeaketh vnto thee by his ſeruant, If it be euill reiect it, as comming from the deuill who ſpeaketh by his inſtruments. Pro. 13. 20.

[*That*

[*That hath not walked, &c.*]

THe last thing that we haue now to consider out of the first part of the discription of a godly man is this, *Hee hath not walked, &c.* By walking the Prophet *Dauid* heere meaneth according to an vsuall Metaphor in Scripture, a common vsuall course of a mans behauiour, or their ordinary trade of life, And the word which is heere vsed is rendred in a Tense or Time, which in the owne tongue noteth a continuance of walking euen all the daies of their life: For otherwise who can say his heart is free, but that at some time or other the counsell, or bad example of the wicked hath preuailed with him: But that is not meant heere in this place; when a man hath withdrawne himselfe from their lewd conuersations, and betaken himselfe to the waies of GODS Commandements: From whence

whence wee gather a two-fold doctrine: Firſt, that the fals, ſlips, and infirmities of GOD'S children are many and great, which many times they fall into, and yet cannot properly be ſaid to *walke in them*, becauſe they riſe daily out of the ſame: And ſecondly, *That to walke*, it is ſaid of the godly in reſpect of GODS commandements, becauſe as it is in the ſecond Verſe, *Therein is there delight.*

It is moſt true, that there are the ſeedes of all ſinne whatſoeuer, naturally rooted and inbred with vs, which if they be not preuented are ready to breake out vpon any occaſion that ſhall be offered: And howſoeuer the godly deſire to pleaſe GOD, and endeuour to ſerue GOD in truth and ſincerity of heart, yet they often ſtumble in their race through the burden that preſſeth downe, and the ſinne that hangeth on ſo faſt. This truth is confeſſed by *Salomon* in his worthy prayer at the Dedication of the Temple: *If any*

Doctr. 5.

The fals of the godly, many.

1.Reg.8 46 *any man ſinne againſt thee (for there is none that ſinneth not) if he turne againe*
Iob.15.14 *with all his heart, &c.* Againe, *What is man that hee ſhould bee cleane, and hee that is borne of a woman that hee ſhould bee iuſt?* Againe, *All*
Pſal. 14. *are gone out of the way, they are all corrupt, there is none that doth good, no not one.* Moſt wofull and fearefull was the fall of *Dauid*, as the Scripture hath recorded it. It may ſeeme very
2. Sam.11 ſtrange that a man as *Dauid* was, euen after GODS owne Heart, could poſſibly fall ſo farre as hee did, for if we conſider the circumſtances and degrees of his ſinne, it will appeare that (finall impenitency excepted) a Reprobate could ſcarce commit a greater: For firſt he committed adultery with *Uriah* his wife, when this was done hee glaue-reth and flattereth with the womans husband, and bad him go home to refreſh himſelfe with his wife, thinking thereby to father the Baſtard on him; when this ſucceded not hee went further, and vnto his adultery he

hee added murder that hee might beare as the griefe of it in his heart so the shame of it in his fore-head; And in this hee wrought worse then *Iezabell*, for hee makes *Vriah* the messenger to carry the letters for his owne execution: What shall I say of *Noah*, of *Lot*, of *Peter*, &c. I neede not to stand on this doctrine, seeing woefull experience in all the godly doth proue it too true.

It may teach vs, that we bee not too rash in iudging and condemning our brethren; Wee see by this that hath beene deliuered, that the deare child of GOD may fall most grieuously and foully, and yet be restored againe to the fauour of GOD, because hee doth not walke on in sinne, as the wicked doe; But whensoeuer through the temptations of Sathan, or the frailty of his owne flesh, hee fals into sinne, forthwith with *Peter* hee goes out of that sinne, and weepes bitterly for the same. And therefore as Saint *Iames* saith; *Who art thou* Iam. 4. 12.

Vse 1.

that iudgeſt another man? Wee may not ſet bonds and limits to Gods mercy, to ſay that any ſhall finally be damned. Howſoeuer a man may be in the ſtate of damnation for a time, this were to ſit in Gods Chaire: let vs all acknowledge our ſelues to be but men, and let none vſurpe the authority of Gods iudgement, let vs therefore conſider what wee our ſelues are, before wee caſt our eyes vpon other men, for they are the moſt ſharpe and ſeuere Iudges of their brethren, that forget their owne infirmities, and I doubt not but all the children of God do know by experience in themſelues, how hardly ſinne is ſubdued and maiſtered in them; How many ſighes and groanes it requireth, how many prayers and teares it coſteth them? What a ſtriuing and ſtruggling they they haue in themſelues to keepe it vnder, and yet for all this it is very hardly ſubdued: So that the knowledge of our owne weakeneſſe,

neſſe, and vnworthineſſe, muſt arme vs with meekeneſſe towards our brethren.

By the rule of this doctrine wee are admoniſhed to bee very wary and circumſpect ouer our ſelues. Did *Dauid* fall, did *Lot*, *Noah*, *Peter*, *&c.* fall? Oh! whether ſhall wee fall if GOD doe but a little leaue vs to our ſelues, who dare preſume of his owne ſtrength and worthineſſe, when ſuch worthy pillars as theſe haue beene ſhaken, yea the lamentable ſhipwracke of ſuch men as theſe, may make vs to feare a tempeſt before it come. It is the deuils crafty counſell. and ſubtile pollicy, to make vs ouer-weeene our ſelues, and to make vs boaſt and preſume of our ſelues, For the deuill doth know full well, that this lifting of a man vp, is the very next way to tumble and throw him downe, as *Salomon* ſaith, *Pride goeth before deſtruction, and an high minde before the fall*: And therefore acknowledging *Vſe. 2.* Pro.16.18.

our owne want of ſtrength, and our owne inability to ſtand without the aſſiſtance of GODS Spirit,

Rom. 11. 20 let vs not bee *High minded, but feare.* And thus we haue ſeene that the fals and ſlips of GODS children are many and great, which notwithſtanding cannot hinder their happineſſe, becauſe they *Walke* not in them, that is; they make it not their continuall practiſe, to liue and delight in ſinne.

Doctr. 6 A godly man doth euer walke with God.

Now wee are to come to the ſecond, which doth note vnto vs that the godly man, who ſhall bee truely happy and bleſſed indeed, is ſo farre from making his life a life of ſinne, as that hee doth rather in the whole courſe of the ſame, *Walke* with GOD in obedience.

For, therefore indeed is our courſe of new life compared to a *Way*, to ſhew that the Godly muſt alwaies bee walking in it, from the beginning of their courſe vnto the end of the ſame. It was the commendations

mendations of *Enoch* and *Noah* that notwithſtanding the daies and times wherein they liued were dangerous: Yet *They walked with God:* That is, they conſidered more the Commandement of GOD, what he had appointed then what was practiſed; and deſired rather to bee approued of GOD through their obedience then through their diſobedience to purchaſe the fauour of men: It was the charge giuen by GOD to *Abraham*, *Walke before mee:* That is, let it euer be thy care, that ſeeing I am preſent euery where and priuy to all thy courſes, that thou walke as in my ſight: And this was the beſt teſtimony that *Salomon* could giue of his father *Dauid*, *That hee walked before* GOD *in truth, and in righteouſneſſe*, Yea, this did miniſter comfort to godly *Ezechias*, when he thought he ſhould die: *Remember, O Lord, that I haue walked before thee in truth:* And to this agreeth that of the Apoſtle *Paul*, *Who forgat that which was behind,*

Gen. 5.22 6.9.

Gen. 17.1

1 King. 3.6

Eſay. 38.3.

Phil. 3.13.

behinde, and endeuoured himſelfe to that which was before, and followed hard towards the marke, to the prize of the high calling of GOD *in* IESVS CHRIST. Hee was not like vnto a vaine and fooliſh man, who running in a race, will bee euer and anon looking backe to ſee how much ground hee hath ridde; but his eye was alwaies vpon the marke or goale to conſider how much hee had to runne, how farre off hee was from perfection, and what hee had more to doe in his Chriſtian courſe, that hee might finiſh the ſame with ioy. It is the end that makes all; *Hee that ſhall indure to the end ſhall bee ſaued.* Our Sauiour ſaith not there that hee that indureth for a ſeaſon, but hee that continueth to the end; not euery one that fighteth, but hee that ouercommeth, ſhall receiue a Crowne of life: Theſe examples doe ſhew vs how the godly haue *Walked.* And theſe and the like precepts teach vs we ſhould

Mat.24.

1.Cor.9.24
Reu. 2. 7.
Rom.13.11.
1.Pet.1.9.

Walke

Walke ſo as in the end wee may bee bleſſed.

Hence wee are taught this leſſon, that wee muſt neuer bee weary of wel-doing, ſeeing that perſeuerance onely hath the promiſe of reward, wee muſt not depart out of the Egypt of ſinne, and then with the Iſraelites, and with *Lots* wife, looke backe to the Sodome of their ſinnes, but remember that thou oweſt vnto GOD all thy daies: *The Trees planted in the Lords houſe, bring forth fruite in their age*, And they which do not ſo, *ſhall bee hewen downe and caſt into the fire.* It was the commendation of the Church of *Thiatira*, *That her workes were more at laſt then at firſt.* A reproofe of their folly, who hauing kept the path of righteouſneſſ for a time, doe after walke in no good way, but thinke with one iump to leap into heauen with a *Lord haue mercy on mee* at the laſt: But know, oh thou vaine man, that thou muſt *Walke* in the way:

Vſe 1.

2. Theſ. 3. 13.
Pſ. 92. 13.
Mat 3. 10.
Reu. 2. 19.

that is, thou must vse all good meanes for the attaining of life and saluation, thou must heare the word dilligently and carefully, pray, reade, &c.

I doubt not but the serious thinking vpon this, that God challengeth euery day at our hands, yea all the daies of our life to bee spent in his seruice, will reforme many corruptions in vs: For alas! the care of the most is, how they may keepe credite with men, though they purchase GODS displeasure, which will then stand such in little steed, when all things shall come to receiue their due triall: *Euen euery worke done in the body, whether it bee good or euill*: And thus much for the first part of the description of a godly man Negatiuely: *Hee doth not walke in the counsell of the wicked.*

Nor

[*Nor stand in the way of sinners.*]

THAT is, a godly man doth not settle himselfe to liue as wicked men doe, nor frames his life after their lewd example: where we are to obserue two points: First, that there is a way of sinners, in which the vngodly stand. Secondly, that the godly stand not in it. The secõd part of the description of a godly man negatiuly.

First then, that there is a way of sinners, in the which they stand and liue, it is very apparant, called in the Scriptures by diuers names; as by the name of the way of the vngodly, *The Lord knoweth the way of the righteous, but the way of the wicked shall perish.*

It is tearmed an *Euill way. The way of lying, A wicked way, &c.* And by these wayes wee are still to vnderstand the course of life and conuersation of the wicked; wherein wee are taught this Doctrine, that notwithstanding all the meanes that God and Man doth vse to the contrary, *Doctr.* 1 Wicked men described.

trary the wicked man will ſtill perſiſt and goe on in ſinne, which is heere vnderſtood out of the word *Stand* This appeareth in the example of *Cain*, albeit he were admoniſhed and reproued of God for his wrath and malice conceiued againſt his brother, yet for all that *Caine* will pleaſe himſelfe in his owne way, and neuer reſt till hee haue ſhedde the innocent bloud of his owne brother. This is ſeene likewiſe in the example of the old world, when the *Lord* ſaw that the wickedneſſe of man was great, and all the imaginations of the thoughts of his heart were onely euill continually, and how they pleaſed themſelues in this *way*, the Lord ſtirred vp *Noah* the preacher of righteouſneſſe, who warned them from *God*; yet they would continue ſtill in their owne *waies*, giuing themſelues to nothing but eating and drinking, and all exceſſe, till the ſloud came and ſwept them clean away. This is cleare likewiſe by the example of *Pharaoh*, vpō whom

Gen. 4. 6.

Gen. 6. 5.

Exo. 9. 10

whom all meanes were applied for his conuerſion: for what could the *Lord* doe vnto him that he did not, he ſent *Moſes* and *Aaron* vnto him, warning him from God to let the people of *Iſrael* go, and to that end ſent iudgement vpon iudgement, one vpon the necke of another, euen ten in number, yet for all this, *Pharaoh* choſe rather to continue ſtill in his owne way, and would none of the Lords. So true is that ſaying of *Salomon*: *Bray a foole in a mortar, yet will not his fooliſhneſſe depart from him.* Pro. 27. 22
And no maruell, for the ſpirit of ſlumber hath ſo couered their eyes, that they cannot ſee; and their hearts are ſo poſſeſt with ſpirituall fornication, which makes them thus to goe a whooring from GOD, euen haled with the fury of their owne affections, Snared of the Diuell, and taken of him at his will: Oh miſerable and vnhappy condition! Fearefull is the woe that lies vpon all thoſe that thus walke in their owne wayes. For moſt Acts 7. 51. Eſay 63. Eze. 13. 3.

certaine

certaine it is, that they that are Chriſts, *haue crucified the fleſh with the affections and luſts*, ſo farre, as that they haue made choyce of the Lords *Way*, howſoeuer many times they may ſtumble, and fall, in walking therein. But of the wicked it may truely be ſaid of them, *the way of peace they haue not knowne.*

Vſe 2. We heard before, that wee ought not to proceed ſo farre with any, as to iudge of their finall eſtate and condition; for that were to ſit in Gods Chaire, and to take his office vpon him. Yet to ſay of ſome, that they are in the ſtate of damnation, and (vnleſſe they repent) ſhall periſh for euer, doubtleſſe this is not vnlawfull: for as loue bids mee not to determine too ſoone, ſo not to be abuſed too late. God bids me looke vpon the tree, and iudge of the fruit, I may ſay thou art in the ſtate of damnation, for I ſee thy heart through thy hand: But whether thou ſhalt finally bee damned, there I leaue thee: for God my haue mercy

cy vpon thee vpon thy last repeu-
tance. I may come to a tree, and
say, *Here is little fruit*: or, *Here is no
fruit*: or, *Here is bad fruit*; but I can-
not say, *Neuer fruit grow on it more.*
But alas, alas! this is not all, this is
not all that wicked men are thus dis-
couered to men, but that the Lord
wil find them out, & giue them their
portion in the lake of fire. And in-
deed this is that that ought to bee a
terror to all the wicked and vngod-
ly to consider, that as their hearts
are hardened, and their consciences
seared, so the plagues and punish-
ments of God attend vpon them. *If* Leuit. 26.
*thou walke stubbornly against me, and
wilt not obey me, I will bring seuen times
more plagues vpon thee, according to thy
sinnes.* Let vs all then, as we tender
the saluation of our owne soules,
take heed vnto our paths, that wee
stand not in the way of sinners, that
wee sinne not with delight and
deliberation, it is the very brand of
a reprobate, and such a one as God
hath forsaken. *Take heede therefore
that*

that there bee not in any of you an euill heart to depart from the liuing God. And thus much for the firſt poynt of Doctrine, that there is a *Way of ſinners*, in which the wicked walke in, which leadeth vnto death.

Doctr. 2. Godly man ſins not with deliberation.

The ſecond point of doctrine that doth now offer it ſelfe to our conſideration, is this, that a godly man doth not ſettle himſelf to liue as the wicked doe, nor frames his life after his lewd example, which is heare meant, when the Prophet ſaith: *Hee doth not ſtand in the way of ſinners.* Yea it is altogether impoſſible for a godly man, & one that is truly regenerate to haue in him a full purpoſe to ſin, and to liue in ſin with deliberation, and to delight in the ſame. For a purpoſe to liue in any knowne ſin, is a ſigne of a *wicked man, and a graceles heart*, as when a man is told of his ſin, of his ignorance and careleſneſſe in *Gods ſeruice, praying, hearing, &c.* yet ſtill he will be careleſſe & negligent in the ſame. So when a man is reproued for his ſwearing, yet ſtill will

will sweare, when a man is reproued for prophaning the *Sabaoth*, yet will prophane it: when a man is reproued for his *vncleanes, drunkennes, malice, &c.* and yet for all that wil continue in those sins. Surely this purpose to *stand in the way of sinners*, is a fearefull signe of a wicked man, and is farre from a godly man, and one that is truly sanctified, which shall be blessed for euermore. It was a cursed speech of a cursed wretch, *I know not the Lord, neither will I let the children of Israel goe.* This was the case of those rebellious *Iewes*, spoken of by *Ieremy, We will not heare, nor do, but as we lust, and as we haue done.* And this was that that made the case of *Herod* so fearefull, that notwithstanding hee heard *Iohn Baptist* willingly, and did many things at his request, all which were good things in him, yet for all that hee would not leaue his adultery, but continue in it; which purpose to sinne of all things is farre from a godly man, as Saint *Iohn* saith; *He that*

Exo. 5. 1. 2

Ier. 44. 16

Mar. 6. 20.

1. Ioh. 3. 9.

is borne of God sinneth not: that is, with whole consent. but in part, and man beeing partly flesh, and partly spirit, as he is regenerate, sinne proceedes not from him but as he is flesh. As for the wicked it is not so with them: for it is meate and drink to a wicked man to doe the workes of the Deuill. It is worth euen our best consideration what is said of the

Acts. 9. 1. Apostle *Paul*, that he once *Breathed out threatnings and slaughter against the Disciples of the Lord.* But when was this? Euen in the time of his ignorance: but afterwards hee preached the same Gospell which before hee persecuted, and laboured euer after all the dayes of his life, to build vp the Church of God which before hee laboured to pull downe. And

Luk. 7. this appeares in *Dauid*, in *Peter*, in *Mary Magdalen*, &c. who after they had once escaped the snares of the Diuel, dedicated euer after their whole life to the seruice of God. This exhortation doth the Apostle

Col. 3. 7. Ephes. 5. 8 giue to the *Ephesians*: *Yee were once darknesse*,

darkenesse, but now are light in the LORD: *Walke as children of the light.* By these and the like examples, it doth appeare, that the godly *Stand not in the way of sinners;* that is, take no liberty to themselues to liue in the custome and practise of any knowne sinne.

This may serue, in the first place, to reproue such kind of sinners, as are so farre from leauing their sinnes, and walking with GOD in obedience of life, that they are not ashamed to defend their sinnes; tell the swearer of his swearing and blaspheming of the name of GOD, hee will answere, that hee hopeth he may sweare so long as he sweares nothing but the truth; tell the coueteous man of his coueteousnesse, hee will answere for it, hee must make the best of his owne, and hee must be a good husband; so tell the drunkard of his drunkennesse and fearefull abusing of the good creatures of GOD, his answere is, it is *Vse 1.*

in kindnesse and good-fellowship: tell the proud man of his pride and strange attires, his answere is, it is the fashion, & he doth but as others doe. Is not this, *To stand in the way of sinners?* Is not this to commit sinne with delight, and to say as *Pharoah Herod*, and the Iewes, *Wee will not repent, wee will not leaue our sinnes?* but continue in them let GOD and man say what they will: yea, this is but to pay one debt by another, and as the Apostle saith; *Heape vp wrath, against the day of wrath?*

Exod. 9. Mark. 6. Ier. 44.

Rom. 4.

Vse 2. Wee are all heere admonished as wee loue our owne soules, to take heed of this, that wee neuer sinne with a high hand against GOD, wittingly and willingly, but if wee heare sinne reproued let vs leaue it, bee it neuer so pleasant or profitable, let vs bee like that good King *Iosias*, who hearing the booke of the Law read vnto him, his heart melted within him, and hee wept for his sinnes, for so long as wee haue

2. King. 22

haue in vs a purpose to liue in sinne, it is impossible that we should euer feare GOD, or truely repent; let vs pray with *Dauid*, *Lord keepe thy seruant from presumptuous sinnes*; And let vs know, that if wee regard, that is, loue wicked men in our hearts, and haue a purpose to liue in sinne, GOD will not regard our prayers; nay, all wee doe is abhomination to the Lord. Say now therefore vnto *Laughter*, *thou art mad*: Pronounce the wayes of the wicked to bee but vaine, say vnto thy owne soule, *I will haue nothing to doe with the wayes of iniquity*, and this will giue thee courage when thou shalt come to looke CHRIST IESVS in the face, when thou canst say with the Apostles, *Lord I haue forsaken all to follow thee*: oh blessed is the seruant whom his Maister when hee commeth shall finde so doing.

Pſa. 19. 12. 13. Pro. 8. 9.

Mat. 19. 27. Mat. 24. 46.

Last of all wee learne heere a notable difference betweene the child of GOD regenerate, and a

Vſe 3.

wicked man: Hee that is borne of GOD and truely regenerate, hee doth not commit ſinne with full purpoſe, and conſent of will, but againſt his will; ſo as he can truely ſay with *Paul, The euill that I would not do that do I:* That is, I am drawne through the corruption of Nature, and the temptations of Sathan, to doe that euill which I hate and condemne: but the wicked man ſinnes with full conſent and purpoſe. I ſinne and would not ſinne ſaith the godly man; I ſinne and will ſinne ſaith the wicked man; yea, what ſeruice ſoeuer the regenerate man doth giue vnto ſinne, it is like that ſeruice which Iſrael gaue to *Pharaoh* in Egypt, compelled and wrung out from them by oppreſſion which made them ſigh and cry vnto GOD to bee eaſed of the ſame. But the ſeruice which hee doth giue vnto the Lord is voluntary and chearefull: Well to end this point, this is the ſumme, know this whoſoeuer thou art, that if thou

Rom 7.

Stand

Stand in the way of sinners, that is; takest liberty to thy selfe to liue in any knowne sinne, thou canst haue no assurance that thou art yet within the couenant of Grace; *Blessednesse* is no part of thy portion, hee must become a *New Creature* that shall enter into *New Ierusalem*: And thus much for the second part of the description of a godly man, Negatiuely; *Hee doth not stand in the way of sinners.*

[*Nor sit in the seate of the scornefull.*]

The third part of the description of a godly man negatiuely.

BY [*Seate of the scornefull*] he meaneth heere the fellowship and society of the vngodly: So that the meaning of the Prophet *Dauid* here in this place is, that the godly man, who shall bee, *This blessed man* heere spoken of, will not conuerse with those mē, nor be familliar with those that make a mock of al Religiō, & openly professe al impiety: & the word

sitting, doth impart such an habite and custome in euill, that a man meanes not to change his minde: In which words, as in the former wee are to consider these two points; First, that there is a seate of the scorneful, in the which the wicked sit; And secondly, that the godly do not sit in it.

For the first, the Scriptures discouer vnto vs a three-fold *Chaire*, or *Seate*, first of iustice, and such a one may that throne seeme to bee which *Salomon* erected.

1.Reg.10. 18.

The second is of doctrine, as our Sauiour CHRIST saith of the Scribes and Pharises, *They sit in Moses chaire.*

Mat.23.2.

And thirdly wee read of a *Seate*, or *Chaire of the Scorneful*, spoken of in this Psalme.

And in this seate, the wicked and vngodly, do ease themselues and take their delight, as sometimes *Babylon* did, who vanted so much that shee did sit as *Quene, and should see no mourning*; as it were in scorne of

all

all that GOD could do vnto her. And this was the caſe of curſed *Pharoah*, who ſeemed to mocke GOD to his face, when hee ſaid; *I know not the* LORD, *neither will I let the children of Iſrael go.* So then the doctrine that wee gather hence from the text is this: That euill men doe not vſually make a ſtay in ſinne when at firſt they haue committed it, but they proceede by degrees to bee worſe and worſe, *Falling from one miſchiefe to another.* Firſt, the deuill will ſuggeſt euill thoughts into a man, his euill thoughts doe tole on conſent, conſent breedeth action, action bringeth cuſtome, and cuſtome begetteth a neceſſity in ſinning, which is the fore-runner of death: This appeareth in *Cain* in *Pharoah*, and in *Iudas*, who by ſteps, and degrees in ſinning came at laſt to bee hardened in ſinne. As in *Iudas*, who was at the firſt a cunning Diſſembler; ſecondly, a ſecret Theefe; thirdly, a bold lyer; fourthly, a Traytor; and laſtly, a reprobate:

Exod. 9.

Doctr. 1. Wicked men proceed by degrees to bee exceeding ſinful

Math. 26. 8
Iohn 12. 5.
Math. 27. 5

bate: And thus a wicked man, as it is in the Pſalme, *They fall from one wickedneſſe to another*; and as wee ſee it cleere heere in the words of this Text, from walking to ſtanding, and from ſtanding ſtocke ſtill in ſinne, at length, through cuſtome come to lye downe and wallow in ſinne: Oh happy then is that man that ſinneth leaſt, next hee that returneth vnto GOD ſooneſt; but moſt woefull is the eſtate of him that goes on in ſinne, that with *Ahab*, *Hath ſold himſelfe to worke wickedneſſe in the ſight of the* LORD, For marke what followeth: *Can the Blacke-moore change his skinne, or the Leopard his ſpots? Then may they do good who haue accuſtomed themſelues to doe euill.* Where the Prophet ſheweth, that cuſtome in ſinning is almoſt an incurable diſeaſe. This is a lamentable eſtate, and this is a fearefull iudgement of GOD for a man thus to bee left ouer to himſelfe, to fall thus from one euill to another, and to heape together a great

Pſal.69.17.
Ier. 13.23.
Heb.10.26
Heb.12.17.
Rom.2.

great meaſure againſt the day of wrath: And the cauſe of all this in a man is his diſobedience towards his GOD: for this doth the Prophet make cleare, when hee ſaith: *My people would not heare my voyce, and Iſrael would haue none of mee; So, I gaue them vp vnto hardneſſe of heart, and they haue walked in their owne counſels:* Where the Prophet *Dauid* ſheweth, that ſeeing they would not bee reclaimed and reformed; as in mercy towards them the LORD vouchſafed them the meanes of reformation his Word, therefore the LORD gaue them ouer to the hardneſſe of their owne hearts, that ſo they might altogether fill vp the *Meaſure of their iniquities*, and that the iuſt wrath and vengeance of GOD, might then fall vpon them. Pſal. 81. 11. 2. Theſ. 2. 19.

Hence we are taught, how dangerous a thing it is, to giue any entertainement vnto ſinne at the firſt, it will bring a man to the height of ſinne *Vſe.* 1.

ſinne in the end, euen openly to profeſſe it, and to practiſe it with delight and greedineſſe; cuſtome in ſinne takes away all ſence of ſinne, ſo as by cuſtome men come to iudge of ſinne to be no ſinne; yea, it makes it very naturall to a man; ſo as ſuch men who at firſt would haue beene aſhamed to haue beene ſeene amongſt lewd company, yet by cuſtome haue got ſuch an habite of ſin that they haue growne to bee very impudent and ſhameleſſe, like *Thamar*, who at the firſt played the whoore with a vaile as being aſhamed to bee ſeene, but afterward grew more impudent: ſo many a man would haue bluſhed to haue beene heard ſweare, to bee ſeene drunke, to bee found in vnchaſte company, but through cuſtome haue growne ſo impudent that afterwards would bluſh at nothing. And when a man takes the chaire of ſinne, and ſits downe in it, and hath got a cuſtome, and taken delight in ſinne, how hard a thing is it for a man

Ier. 6. 15.

man to leaue that ſinne, hee that hath got a habite and cuſtome of ſwearing, as he growes ſhameleſſe in it, ſo how hardly doth he leaue it? So of drunkenneſſe, &c. A nayle knockt into a poſt with many blowes is hardly puld out, and ſinne often committed, and growen familiar with a man, through cuſtome, is hardly left; cuſtome is like a ſtrong ſtreame, it carryes a man into all ſinne with violence; And as a man by continuall labour ſo hardens his hand that it becomes ſenceleſſe; ſo cuſtome in ſinne ſo hardens the heart, that a mans conſcience becomes ſenceleſſe. This muſt teach vs to repent betimes, not to ſuffer ſinne to come to ſuch an head, that it is more likely to maiſter a man then a man it: for if thou doſt not repent to day, thou wilt find it harder to repent to morrow, thy ſelfe groweſt weaker, thy ſinne ſtronger, and cuſtome is a tyrant which will hardly bee reſiſted; therefore it ſhall bee thy wiſedome to

Ier. 13. 25.

Note.

to repent with ſpeed, to delay no longer, but while it is called *To Day*, to breake of thy ſinnes, and to turne vnto GOD for mercy.

Vſe. 2. Wee are taught hence, that ſeeing wicked men grow worſe, and worſe, adding ſinne vnto ſinne, and committing all iniquity euen with greedineſſe, ſo their damnation doth not ſleepe, but they draw neerer and neerer their deſtruction; yea, the iudgements of GOD follow them at the heeles, and in the end will ouertake them. Thus it was with the old world, what a heape of ſinne had they gathered together, adding ſinne vnto ſinne, as drunkenneſſe vnto thirſt: But when the meaſure of their iniquity was full, the LORD was at hand with his iudgements and they could not eſcape. This was the caſe of the ſinfull Sodomites whoſe ſinnes cryed vp to heauen for vengeance, howſoeuer they might glut themſelues with ſinne, and drinke downe iniquity like

1. Pet. 2. 3.

Gen. 6.

Gen. 18.

like water, it was but for a ſeaſon, the LORD would bee no longer prouoked by their ſinneſull liues but ſent downe fire and brimſtone from heauen vpon them; euery ſinne doth helpe ſomewhat to increaſe the weight, and to fill vp the meaſure of a wicked mans iniquity, And that GOD that keepes a Regiſter of the workes of all men will one day giue vnto euery man according to his workes: And when they ſhall go the way of all fleſh, they ſhall then ſay, *What hath pride profited vs, and what hath the pompe of riches brought vs to?* When they ſhall ſee that all the daies of their life, they haue wearied themſelues in vaine, and then ſhall bee plunged into irreuokable and intollerable torments.

Mat.12.36

Reu.20.12

2.Cor.5.10

This may ſerue to reproue ſuch, as relying vpon their owne wit, knowledge, ſtrength, and goodneſſe, dare conuerſe, and keepe company with notorious Athieſts, Papiſts, Mocke-

Vſe 3.

Mocke-Gods, Swearers, Swaggerers, Drunkards, &c. By which meanes it is iust with GOD, they no shunning the occasions of sinne are peruerted by them to their owne destruction. And no lesse worthy of reproofe, are those kinde of men or women, that linke themselues or their children, in marriage with such as be vile, wicked, prophane, and irreligious: Alas! what agreement is there betweene CHRIST and *Belial*, GOD and the deuill, Light and darkenesse, a Beleeuer, and an infidell, to haue such neere coniunction and fellowship with them; How can such escape and not bee polluted with their sinne, And because men and women in this match make no better choice but marry for loue of money, beauty, or the like, rather then for Religion, Vertue, or the feare of GOD, it comes to passe that they liue together most vncomfortably and in great discontentment.

1. Cor. 6.

[*Nor*

[*Nor ſit in the ſeate of Scorners.*]

BY Scorners, in this place, are meant ſuch wicked men as are both hardened in ſinne, and liue a wicked life; ſuch as are become ſtubborne and rebellious ſinners, profeſſing all impiety, contemning GOD and man, ſuch as being confirmed with the long practiſe of ſinne and a bad life, haue got a habite of ſinne, and can do nothing elſe but ſinne, and diſpiſe all good duties and make a ſcoffe at all Religion.

Hence we learne this doctrine that this is the property of a notorious lewd and wicked man to make a mocke of all piety and godlineſſe, to make a mocke of all Religion and euery Chriſtian duty: And ſuch a man is come to a wonderfull height of ſinne, and is notoriouſly wicked and vngodly; So it is ſaid that curſed *Cham*, mocked his father *Noah*, and *Iſmael* mocked godly

Doctr. 2. The mark of a lewd and wicked man.

Gen. 9. 22

ly *Iſaac*; becauſe, as it is like, *Iſmael* ſeeing godly *Iſaac*, performing ſome duty of Religion, Prayer, Thankeſ-giuing, or the like, hee laughed him to ſcorne: The Athenians mocked *Paul, What will this babler ſay?* So the Scribes and Phariſes mocked our Sauiour CHRIST, ſaying; *Hayle King of the Iewes:* The Iewes mocked Saint *Peters* Sermon, ſaying; *Theſe men are full of new wine:* The children of Bethel, mocked *Elizeus* the Prophet, ſaying; *Go vp thou bald-head*; This was the complaint of godly *Ieremy*, *O Lord I am in deriſion daily, euery one mocketh mee.* And as it was, ſo is it ſtill and will bee, the world is full of ſuch lewd and wicked men, ſuch Mocke-Gods that mocke and mow at all good duties, ſcoffing and ſcorning all Religion, flouting and miſ-vſing Gods faithfull Miniſters raile vpon them and reuile them: yea if any man feare GOD make conſcience of good duties, to heare the Word of GOD dilligently, and carefully, to

Acts 17.

Mat. 26 68

Act. 2. 12.

2. Kin. 2. 22

Ier. 20. 7.

to reade, pray in his family, &c. And will not ſweare with the ſwearer, drinke with the drunkard, and run with wicked men into all exceſſe of riot: This man ſhall bee mocked and pointed at, and called by the name of Puritan, and Precyſion, and I know not what, and can very hardly endure their company. Now theſe kind of men, theſe ſcoffing *Iſmaels*, and curſed *Chams*, though they ſeeme to bee neuer ſo honeſt and ciuill, yet the word of GOD paints them out in their colours, as the moſt vile and wicked men that liue in the world, becauſe they contemne and deſpiſe, they mocke and ſcorne GODS word, and thoſe that bee moſt deere vnto God.

Let all ſuch ſcorners, and ſcoffing-mates take heed, for as they bee moſt abhominable in the ſight of GOD, ſo they ſeldome or neuer eſcape vnpuniſhed. Looke on that curſed *Cham*, ſcoffing *Iſmael*, behold GODS vengeance vpon thoſe two and forty yongers that mocked the *Vſe* 1. Pron. 3. 32

Prophet *Elizeus*, what became of them that mocked and mis-vsed the Prophets of the LORD? What became of those that mocked and mis-vsed our Sauiour IESVS CHRIST? And let men but obserue it and
Esay 37. marke it well, and they shall cleerely see some token or other of GODS vengeance vpon the heads of such scoffing wretches: yea, let all such wicked men know that they be too much their owne foes, in that they hate the godly, mocke GODS Ministers, raile vpon his seruants, they fare the better for them euery day they rise, whatsoeuer wicked and vngodly men haue and enioy, it is for the godlies sakes; for if it were not for them, and their sakes, the Sunne would scarce shine vpon them, the heauens would fall vpon them, the earth would open her mouth and swallow them, the fire would burne them, the water would drowne them, and all the creatures of GOD would arme themselues against them: And therefore

therefore the children of GOD (as one ſaith) are like a peece of corke caſt into the Sea full of nayles, the corke beares them vp which otherwiſe would ſinke of themſelues one by one. Now then what a folly and madneſſe is this to hate them, to mocke them, and to miſ-vſe them by whom they fare the better euery day they riſe.

Seeing wicked men are ſo ill affected to GOD and his children, becauſe they loue the deuill, and bee his vaſſails, and theſe belong to GOD: Let vs herein be like to GOD our Father, and moſt vnlike wicked men, let vs loue GODS children, and make much of thoſe that feare the LORD, and let vs delight in their company; for as the former is a ſigne of a notorious wicked man, ſo this is a ſigne of a godly man: *He deſpiſeth a vile perſon, and maketh much of thoſe that feare the* LORD. Againe, *Heereby wee know that wee loue* GOD, *if wee loue the brethren.* Againe, *All my delight is in*

Vſe. 2.

Pſal. 15. 4.

1. Ioh. 3.

the Saints, and such as excell in vertue: Such as bee Religious, feare GOD, and liue a godly life: These bee to bee beloued bee they neuer so poore. It is lamentable to see the course of the world, let a lewd man come into company, that is notorious wicked, an Athiest, a blasphemous wretch, one that laughs at GOD, and all goodnesse, a drunkard, or the like: This man shall bee too too welcome, and wee will eate and drinke and bee merry with him. But let a godly man, a Prophet of the LORD, a faithfull and zealous Minister, come into our company, wee are weary of him, wee cannot endure his company, hee marres all our mirth, wee cannot be merry for him, thus men say. Oh! Hel-hounds, and wicked wretches, thou maist as well say thou canst not bee merry when GOD is present, *Hee that despiseth you, despiseth mee;* These men onely delight in the deuill and his cursed instruments.

And

And thus much for the firſt part of the deſcription of a godly man, negatiuely deſcribed: *Hee doth not walke in the counſell of the wicked, hee doth not ſtand in the way of ſinners, nor he doth not ſit in the ſeate of the ſcorners.*

The Firſt Pſalme.

VERSE. 2.

But his delight is in the Law of the LORD, *and in his Law hee doth meditate both day and night.*

HITHERTO we haue heard a godly man deſcribed: Firſt, negatiuely, ſhewing what euils hee doth moſt carefully ſhunne and auoide. Now he comes to his deſcription affirmatiuely, ſhewing what good things hee doth moſt carefully

The deſcription of a godly man affirmatiuely.

carefully embrace and follow.

1 In this description, first note the Christian duety, and holy practise of a godly and righteous man; namely, to be much and often in serious and Christian meditation.

2 Secondly, the obiect of his study, not his pleasures, preferments, or profits, as most carnall men doe, which minde nothing but earthly things; but hee is conuersant in the holy Scriptures, doth seriously Study the Word of GOD, his meditation is concerning the *Law*; that is, the heauenly doctrine which shewes the Will of GOD and his Worship, what man must and ought to beleeue and doe to Eternall Life.

3 Thirdly, the circumstance of times is carefully to bee considered; for the godly man doth not now and than by starts and fits, like a man in an ague, Reade, Study, and Meditate the Word and doctrine of GOD, but it is his daily Study,

Study and continuall Exerciſe. Not that wee ſhould imagine hee doth nothing elſe, but the meaning is; hee ſets ſome time a part daily to ſerue GOD, ſome time to Reade, ſome time to Heare, and ſome time to Meditate; yea often times hee beſtowes ſome part of the night, when ſome bee at reſt and ſleepe. and beſtowes it on GODS Seruice, ſetting his minde on heauen and heauenly things.

Firſt, in that the Spirit of GOD deſcribeth a godly man, not onely by leauing and auoyding lewd company, and the counſell of the wicked; but alſo by liuing well, and framing himſelfe to ſtudy the Scriptures, and to leade his life thereafter.

Hence I gather this doctrine, that it is not ſufficient for the leading of a godly life, which may both pleaſe GOD, and bring comfort to a mans owne ſoule, To abſtaine from euill, but hee muſt alſo doe well: *Doctr. 1.*

Not to do euill is not ſufficiēt: it is damnable not to do good.

nor onely not to doe euill, but to do good: It is not enough to proue a man to be a godly man, and a ſound Chriſtian, That hee carefully ſhunne and auoide the lewd counſell and company of wicked men; but hee muſt alſo be as carefull to meditate in the *Law of* GOD *day and night*; And therefore as in this place ſo vſually in the holy Scriptures they are both ioyned together: *Ceaſe from euill, learne to do well: Eſchew euill and do good, and thou ſhalt liue for euer. The Axe is put to the roote of the Trees, euery Tree that bringeth not forth good fruit*, Matke CHRIST ſaith, not onely euery Tree that is barren, and brings forth no fruite, good or bad, nor euery one that brings forth euill fruite, But *That brings not forth good fruite, is hewen downe and caſt into the fire.* And at the laſt day the LORD will ſay to the wicked, *Depart yee curſed*; not for robbing the poore of meate, drinke or apparell, or caſting them out of dores, but for want of ſhew-

Eſay 1. 16. Pſalm. 34.

Math. 3. 10.

Mat. 25. 41.

ing

ing mercy vnto them. A Chriſtian life doth conſiſt of two parts, ſo ſet downe by the Apoſtle: *Abhorre that is euill*, there is one halfe, *And cleaue to that is good*, there is the other halfe. If any want the former or the latter, hee is but halfe a Chriſtian, and ſo ſhall at laſt come ſhort of a reward; And therefore this is a priuiledge to all the commandements of GOD, that where any vice is forbidden, the contrary vertue is commanded: and where any vertue is commanded, the contrary vice is forbidden. The owner of an Orchard is not contented that his Trees beare no naughty fruite, but if they beare not good fruite hee will hew them downe as fewell for the fire: It is not enough for *Zacheus* that hee be no more an extortioner, but if hee will become a true conuert indeed, hee muſt make reſtitution of that hee hath gotten wrongfully. Theſe and the like examples make this doctrine apparant vnto vs, that for the leading of a godly

Rom. 12. 9.

Luke 19 8. Iames 2. 25

godly life it is not ſufficient that a man do no euill; *Not to walke in the counſell of the wicked, not ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull:* But hee muſt doe good, *His delight is in the Law of the* LORD, *and in his Lawe hee doth Meditate both Day and Night.*

Vſe. 1. This ſerues to reproue moſt men in the world; as no godly men in deed, nor ſound Chriſtians; for moſt men thinke, if they can ſay, I thanke GOD I do no body no harme, nor ſay them harme, I am neither whoore nor Theefe, I am neither blaſphemer, drunkard, &c. All is then well, they be as good Chriſtians as the beſt, and ſhall as well bee ſaued as the beſt Preacher of them all. I but you ſee heere a godly man muſt not onely abſtaine from euill *But meditate in the Law of* GOD, not onely ceaſe from euill, but do good, looke on the places of Scriptures before named: *Deborah* pronounces a heauy curſe againſt *Neroſh*; not for hurting

Mat. 3. 10.
Mat. 25. 41.
Iudg. 5. 23.

hurring or hindering the people of GOD, but becauſe they did not helpe them againſt the enemies of GOD: and ſo the axe and curſe of GOD ſhall bee vpon all thoſe that bee not as carefull to do good, as to eſchew euill. *Paul* profeſſes that hee was a man of an vpright life, and one that was vnrebukeable to the world, and yet profeſſes that all this was but as *Dung without the righteouſneſſe of* CHRIST. Phil. 3. 4. It were good if our ciuill honeſt men, as we call them would conſider this: they ſtand vpon this, they defye all the world; Who can ſay blacke to their eye? They ſay no body harme nor do none: Well, grant that they ſay, which is impoſſible, though they could abſtaine from all outward euill; as ſwearing, lying, drunkenneſſe, whooring, pride, enuy, &c. So as no man could lay ought of theſe to their charge; yet heere is but halfe a Chriſtian, but one part of his life, for hee muſt not onely not do euill, but doe good: Not

Not onely to bring forth euill fruit is damnable, but not to bring forth good fruite, And in the day of iudgement CHRIST will proceed against men, not onely for doing euill, but especially for not doing good.

Vse 2. Secondly, if such as abstaine from grosse euils bee in danger of damnation for want of doing good; that is, because they haue not lead a godly life, bestowed much time in hearing and reading the Scriptures, praying and calling on GODS name, doing workes of mercy and equity to men; how much more those that abstaine from no euill, but breake out into all kinds of wickednesse and prophanesse, Such as make a mocke of Religion, and seldome or neuer come to heare the Word Preached or taught, but abound in all kind of sinne and iniquity: If the rich man bee damned that did not giue of his bread to feede the poore, good Lord what shall become of those that haue taken

ken away the bread of the poore: That all their life haue drunke downe iniquity as it were water, their damnation doth not ſleepe; *If theſe things bee done to the greene Tree, what ſhall become of the dry Tree?* In a word, if the not doing of good ſhall bee puniſhed ſo ſeuerely, as we haue heard, Oh! what will then become of thoſe whoſe liues abound in all manner of ſinne and impiety, whooredome, drunkenneſſe, &c. Where ſhall ſuch ſinners as theſe appeare? If the others, which haue ſeemed to haue bene iuſt and righteous men ſhall not bee ſaued: *Oh conſider this yee that forget* GOD, *leaſt I teare you in peeces, and there bee none that can deliuer you.* Pſal. 50. 22

[*But his delight is in the Law of the* LORD.]

THAT is, the godly man who is truely bleſſed and happy doth wonderfully loue, and is greatly,

ly affected with the word of GOD, and hath exceeding delight and ioy in the doctrine of GOD, because there is reuealed the will of GOD; whereunto men must bee carefull to frame and conforme all their desires, thoughts, words, and deedes, because heerein is chalked out and declared the very high-way to Eternall Life and Saluation.

Doctr. 2. A godly man performes godly duties cheerfully.

Hence then wee are taught this doctrine, that it is a speciall note and property of a godly man to performe Christian duties to GOD willingly and cheerefully, and to make them his delight and ioy. Thus did *Iob*, Iob.23.12. *I esteemed thy word more then my appointed food:* And thus did *Dauid*, when he saith; LORD *what loue haue I vnto all thy commandements, all the day long is my study in them.* Psal.119. And *Dauid* shewes his wonderfull loue and account of it, by the names that hee doth giue vnto it, calling it *Doctrine, Testimonies, Commandements, Feare, Iudgements, Way, Statutes, Word, &c.* And in another place hee saith,

ſaith: *That it is more to bee deſired then Gold, yea, then fine Gold;* that it is, *Sweeter then the hony, and the hony-combe.* And this is that which the LORD himſelfe doth require, when hee ſaith; *Heare ô Iſrael, the* LORD *thy* GOD *is* LORD *onely, And thou ſhalt loue the* LORD *thy* GOD *with all thy heart, with all thy ſoule, and with all thy might.* And ſo the Prophet *Dauid* prayeth, *O* LORD *I beſeech thee accept of the free offerings of my mouth, and teach mee thy iudgements.* And this is the rule which the Apoſtle *Paul* ſetteth downe when hee ſaith: *As euery man wiſheth in his heart ſo let him giue, not grudgingly, or of neceſſity for* GOD *loueth a cheerefull giuer.* Now that which the Apoſtle ſpeaketh of Charity and Almes, may truely be vnderſtood of euery Chriſtian duty, when wee pray wee muſt pray vnto GOD cheerefully, when we giue thanks vnto GOD we muſt do it cheerefully, and ſo of all other duties of Gods worſhip laid downe in

Pſa.16.10.
Mat.22.37
Rom.12.8.
Leuit 1.3.
Deut.6.5.
2.Cor.9.7.
Gen.4.5.

in his word. And indeed this is it that doth put the difference between the Godly and the Wicked, the ſeruice of the one and the ſeruice of the other. *Cain* will come with his Sacrifice as well as *Abel*; but hee brought of the worſt, thinking any thing good enough for God; and this he did very grudgingly: whereas *Abel* brought of the beſt to Sacrifice to God; and this he did willingly and cheereſully. And all thoſe duties that are not thus performed, they haue no life nor vertue in them to giue them any grace or acceptance with God. So that we ſee that outward profeſſion is not enough to aſſure vs of our ſaluation, if it be not ioyned with ſincerity of heart.

Now where it is ſaid here, that the godly mans *delight is in the Law of the Lord*, there is great reaſō why the children of God ſhould be thus affected to his bleſſed word and heauenly doctrine aboue all things in the world, that it ſhould be *ſweeter vnto them then the hony and the hony-combe.* Tit. 2. 11.

Firſt,

First, becauſe it is the bread of life, *It is the power of* GOD *to ſaluation*: And therefore is called, *The Goſpell of the Kingdome*, and the *Kingdome of Heauen*, becauſe it is that whereby men are brought to eternall life and the Kingdome of heauen. 1 Rom. 1. 16. Mat. 13. 44.

Secondly, it is the effectuall meanes and inſtrument which the LORD vſes and hath appointed to beget all ſauing grace in the hearts of his children, namely, knowledge, faith, humility, obedience and the like. 2 Rom. 10. 14 1. Cor. 1. 21

Thirdly, it is the bread of life, euen the heauenly Manna whereby our faith is confirmed, and our ſoule comforted, yea it is the ſtaffe whereto wee muſt leane in all danger, as *Dauid* ſaith, *I had periſhed in my trouble had it not bene for thy word*; and *Thy rod and thy ſtaffe doth comfort mee.* 3 Pſal. 119. Pſal. 23.

Fourthly, the word of GOD is that direction whereby wee may ſquare all our thoughts, words & deeds, as *Dauid* ſaith; *Thy Word is a Lanthorne* 4 Pſal. 119.

vnto my feete, and a light vnto my pathes: And without this wee cannot liue well, but ſhall wander vp and downe as blind men in the darke.

5 Math. 4. 4. And laſt of all it is the two edged ſword of God's Spirit whereby wee muſt put to flight all the temptations of the deuill, ſo as wee cannot repell them, or withſtand them, vnleſſe wee bee ſkilfull and cunning to vſe this weapon.

Vſe. 1. This doctrine may ſerue to reproue the greateſt part amongſt vs as wicked and vngodly, becauſe generally men haue no loue to the word of God, no delight in this heauenly doctrine, it is not ſweete nor precious in their eyes, but rather it is irkſome and tedious vnto them, it is bitter and vnſauory. It fareth with people in theſe daies as it did with thoſe old people of the Iewes. Ier. 6.10. *Vnto whom ſhould I ſpeake and admoniſh that they might heare: Behold, their eares are vncircumciſed, and they cannot hearken vnto it, the Word*

Word of the LORD *is a reproach vnto them, and they haue no delight therein.* Now that men haue no delight to the Word of GOD, which is the very power of GOD to ſaluation it may appeare.

Firſt, becauſe men and women take no delight in Hearing, Reading, and Meditating of the Word of GOD; you ſhall finde a great number that will buy other prophane bookes, that will hardly buy the Booke of all bookes, the holy and ſacred Bible: And if they buy it, yet they ſpend no time in peruſing of it, in reading and meditating of it: Other bookes are delightfull and pleaſant to fleſh and bloud, and this is the reaſon they ſo much deſire them, but withall this ſhewes that they bee carnall, not borne anew, for if they were then would they beſtow leſſe time in reading and peruſing thoſe prophane and vnprofitable bookes, and would beſtow more time in reading and meditating this bleſſed

Booke of GOD; yea and the ſmall account men make of GODS Miniſters, whom the LORD cals his Meſſengers and Embaſſadours; yea, the Angels of the Church.

Vſe 2. Secondly, ſeeing all the duties that wee owe vnto GOD either of Hearing, Praying, &c. muſt bee performed of vs, not vpon compulſion but willingly and cheerefully; Wee learne that euery action is accounted of by GOD, not according to the worke it ſelfe, but according to the affection of the doer. This the LORD himſelfe doth teach, when hee ſaith: *This people come neere mee with their mouth, and honour mee with their lippes, but their hearts are farre from mee*; And therefore were their ſacrifices abhomination to the LORD, as hee ſaith againe in another place, *I cannot away with your new Moones*, And this was it made the poore widdowes Mite commended aboue the reſt that offere

Eſa. 29. 13.

Luk. 21. 3. 4

offered of their ſuperfluity: *Hee that ſhall giue a cup of cold water to a Diſciple in the name of a Diſciple, hee ſhall not looſe his reward.* Alas! what is beſtowing of a Mite, a Brazen Token? Or what is a cup of cold water? are they in themſelues any thing worth to merite any thing at GODS hand? No, no, but GOD accepteth the manner more then the matter, how they are done more then what is done. Mar. 10. 41.

Which may teach vs to labour to haue our affections tryed, that whatſoeuer wee doe in the ſeruice of GOD may bee done in truth and ſincerity of heart; this was *Iobs* comfort when hee ſaid: *O* LORD *I haue eſteemed thy Word more then my ordinary foode!* This was *Dauids* comfort when hee could ſay: *Oh! how do I loue thy Law it is my meditation continually.* And this ſhall bee our comfort, when wee ſhall goe the way of all fleſh, that wee can ſay with good *Ezechias, Remember O* LORD *that I haue* Pſ 119. 97.

walked before thee in truth, and with an vpright heart: That we haue not beene painted ſepulchres, deſiring to bee accounted righteous before men, but within full of all rottenneſſe and corruption, but haue laboured rather to bee approued of God.

Vſe 3. Laſtly, let vs heerein labour to manifeſt our vnfeyned loue and liking of the Word and Law of God, euen by our obedience thereunto, that wee deſire to frame our liues thereafter, to obey the doctrine and Word of God in heart and life, to be reformed by it, and to bee conformed to it: Christ makes this to bee the eare-marke of thoſe that are his Sheepe, namely this; Ioh. 10. *That they heare his Voyce and follow him:* And againe, *Heereby ſhall all men know that yee are my Diſciples and loue mee, if yee keepe my Commandements.* So heereby ſhall men know that wee loue the Law of God if wee ſtudy to keepe it, to obey it in heart and life: But if wee haue in

vs no care to liue thereafter, but breake the Law of GOD continually, and rebell againſt his Commandements; how can wee bee ſaid to loue the *Law of* GOD. If a man ſhould ſay hee loues the Kings Lawes, and likes them well, and yet ſhould euery day breake them wittingly and willingly, and bee euer playing the Traytor; would not all men condemne him as an hypocrite and a lyer: So, though moſt men ſay they loue the Word of GOD and delight in his Law, yet ſeeing they doe daily breake it and rebell againſt it wittingly, and willingly; by ſwearing, lying, prophaning of his Saboath, drunkenneſſe, ſwilling, pride, vncleaneſſe, &c. It is manifeſt they haue no loue vnto it.

Thus much of the firſt part; ſhewing that the godly man is well affected to the heauenly doctrine of the word of GOD, it is the delight and ioy of his heart.

Now in the ſecond part of the

verſe, the Prophet ſhewes the exerciſe of a godly man, that as in his heart hee loues and likes the Word and heauenly doctrine of the Law of GOD, ſo in his life hee is conuerſant in the ſame, his *Meditations* are much ſpent therein, hee is ſaid to *Meditate therein day and night.* That is, the godly man doth much muſe and meditate, often exerciſing his minde with calling to minde and remembrance the heauenly doctrines, comforts, and inſtructions of the word of GOD, and this hee doth not ſlightly and careleſly, but ſeriouſly and with good aduiſe, and to this end doth euermore ſet ſome time apart euery day morning and euening, twice a day at leaſt, for the performance of this godly duty.

Doctr. 3, The Law of GOD is a godly mans chiefe delight.

[*Doth meditate Day and Night.*]

HEere wee ſee ſtill that a godly man and one that ſhall bee truely bleſſed: The LORD requires that hee be no ſtranger, and ſuch a one as ſeldome or neuer ſearches the Scriptures

Scriptures, but that hee be much and often exerciſed in the holy and ſerious meditation of Gods Law, in the diligent ſearching, peruſing & particularly applying of the heauenlie doctrine of the word of God. And indeed this is here ſet downe as a true fruit of our loue to the word, as the loue of the word is made a true fruit of a godly man: for as it is impoſſible a man ſhould be truely religious and feare God, & yet haue no ſound loue nor delight in the word of God; ſo is it likewiſe impoſſible a man or woman ſhould truely loue the word of God in their heart, that ſeldome or neuer beſtow any paines in the ſerious and earneſt meditation of the ſame. *Dauid* cals God to witnes, that the loue he bare to the lawe of God, was exceeding great, when he ſaid, *O how do I loue thy law?* And in the ſame verſe he ſeemes to proue the ſame to God; *It is my meditation continually*: which indeede is a note of true loue, to be euer thinking of the thing beloued. Pſa.119.97.

And

And in very deed the carefull and diligent ſtudy, the often and earneſt meditation of the word of GOD is the very life and ſtrength of all our worſhip and ſeruice of GOD: for if men ſhould reade much and neuer meditate, it would doe them no good: if men ſhould heare much, and often, & neuer meditate, they ſhould be little the better. If men ſhould pray much and often, and neuer meditate, they ſhould finde ſmall comfort. If men come often to the Sacraments, and doe not before and after meditate of the Couenant of Grace, they ſhould not receiue much good thereby: ſo that you ſee that meditation is all in all, it puts life to our reading, hearing, praying, receiuing; and without it, all our reading, hearing, praying and receiuing will ſtand vs in ſmall ſtead.

True it is, that hearing and reading the word will beget knowledge, but Meditation is the ſpeciall meanes to worke vpon the affection, for elſe all our knowledge ſhall

ſhall onely bee in generall, idle and ſwimming in the braine, which may well bee called braine-knowledge, but no heart-knowledge: but by ſerious meditation wee doe apply that we heare to our owne ſelues in particular: laying the Doctrine to our owne hearts, applying it to our ſelues to comfort our ſad ſoules, to humble them for our ſinnes; and to ſquare our liues thereby, that we may in all things keepe a cleare conſcience before GOD and man. The Lord giues *Ioſuah* a ſtraight charge to doe thus: *Let not the Booke of the Lawe depart out of thy mouth: But meditate therein day and night: That thou maieſt obſerue and doe according to all that is written therein, for then ſhalt thou make thy way proſperous, and thou ſhalt then haue good ſucceſſe. Ioſuah* 1.8. and *Deuteronomy* 6. 6,7,8. And thus the ſeruants of GOD haue bin much exerciſed in meditation, and thereby haue growen wonderfull, not onely in knowledge, but in practiſe, as we may ſee in *Dauid Pſa.* 119, who tooke

tooke great delight in GODS Law, and made it his meditation continually. And of *Iſaac* it is reported, that hee went out into the fields in the euening to *Meditate*.

Gen.24.63

Vſe. 1. This reproues the common fault in the world, that moſt men vtterly neglect this duety, ſeldome or neuer ſettle themſelues to *Meditate* in the Law of GOD, and his heauenly Doctrine. It is hard to finde a man or woman that makes any conſcience of this duetie, to ſet themſelues apart, and ſet themſelues as in Gods preſence, to call to minde, that they haue heard and learned, to applie it to themſelues in particular, to humble them, or to comfort them. And this is the cauſe why moſt men hearing, and reading ſo much as they haue, yet profit ſo little in knowledge, faith, repentance and obedience. They can be content to heare the word preached and taught, and it may bee now and then to reade a chapter: but to thinke vpon it, to ruminate vpon the word of GOD, and

and as it were to chew the cudde, to call the ſame to mind againe, to applie it to themſelues, to labour to profit by it: this they cannot indure, this they care not for: For if men did carefully meditate of the things they heard and read, how could they be ſo ignorant in GODS word as moſt be? So voyde of knowledge, faith, repentance, humilitie, zeale, patience, and the like gifts, and graces which accompany godly and holie meditation. For Bookes of Statutes men will not only haue them in their houſes, but at their fingers ends: but Bible they haue none; And if they haue, it lieth vpon the deske or table, and they reade it not. And if ſometimes they reade, yet they neuer meditate thereon.

Vſe 2. This may admoniſh all men as they loue their owne ſoules to make more care and conſcience of the performance of this duety, to call to minde that wee doe heare or reade, to thinke and muſe vpon it, to chew the cudde, to lay it to heart; yea, and

and to applie it to our owne ſoules and conſciences in particular: This is like that rumination or chewing of the cudde to lay it to be found onely in the cleane beaſts, whereas they which chewed not the cudde were vncleane; This is the marke and property of a godly and *Bleſſed man*, whereas the not doing it is the marke of a wicked & vngodly man. Let vs then remember, that we make the word of GOD our Meditation continually: Many men meditate much, ſome in one thing, and ſome in another, as they are led by fond affection: ſome thinke of honours, ſome of pleaſures, ſome of riches, ſome of one thing, and ſome of another. And of theſe they dote and dreame, talke and ſpeake continually. But heere wee are taught another leſſon; namely, that our minds muſt eſpecially be ſet vpon the word of Almightie GOD, That muſt bee our delight, and the ioy of our hart.

Deu.14.6,7

The laſt point in this Verſe, is the Circumſtance of time: Namely, not by

by fittes: But the godly man keepes a continuall courſe in the ſtudie and meditation of the word of GOD, ſo as hee ſets apart ſome time for the worſhip and ſeruice of Almightie GOD at the leaſt twice a day to meditate and ſtudie in GODS Booke.

Doctr. 4. A Godly man ſets ſome time apart euery day for Gods ſeruice.

Hence wee learne that euerie one that will liue a godly life, and ſo pleaſe God, that he may finde comfort to his owne ſoule, and be bleſſed in the end, muſt ſet ſome time apart euery day for the worſhip and ſeruice of GOD, to reade, pray and meditate, and at the leaſt twice a day to call vpon his name, to reade the word of GOD, and to ſtudie therein. This is that the LORD commaundeth his people to offer vnto him euerie day *the morning and the euening Sacrifice*, at the leaſt twice a day, they were commaunded to worſhip GOD, and ſo the holy Patriarchs were wont to worſhip God morning and euening. So we reade *Geneſis* chap. 24. verſe 63. That godly *Iſaac* went out into the fieldes in the

the euening to pray or meditate, to
Iob 1.5. make himſelfe fit to pray. And, *Iob*
Actes 10.2 *roſe vp earely to offer Sacrifice, and called his familie together, and this did Iob euerie daie:* and *Dauid* in many Pſalmes doth ſhew that hee did ſet ſome time apart euery day, to wor-
1.Thes.5.23 ſhip GOD, in praying, reading, meditating, &c. *Cornelius worſhipped GOD continually*, that is, euerie day, according to the rule of the Apoſtle, *Pray continually.* And that we ſhould not be wearie of well doing, CHRIST ſpake the Parable of the vniuſt Iudge and poore widdow to this end, that we ought alwayes to meditate, pray, &c. and not wax faint and wearie, *Luke* chapter 18. verſe 1. The meaning is not that men ſhould leaue their callings and other buſineſſe altogether to attend vpon hearing, reading, meditating, &c. But that we ſhould be much and often in meditating in prayer, reading &c. and performing theſe bleſſed dueties vnto God.

And

And at the leaſt three times a day to pray and call vpon the name of GOD, In the morning when wee riſe, to giue GOD hearty thankes for keeping vs the night paſt, and to craue for a bleſſing at his hands ouer the day following: At noone againe when we receiue his good creatures; And at night when we go to reſt: And this godly practiſe the word of GOD preſcribes vs, and the examples of the godly doth teach vs: *Daniel* prayed three times a day vpon his knees vnto GOD and prayſed him as his manner was, though the King had made a ſtrict Law againſt it. *Euening morning and at noone, will I pray vnto thee.* And againe, *Seuen times a day will I praiſe thee*; That is, many times. For the Morning; *Earely in the morning will I direct my prayer vnto thee*; And thus did *Abraham, Iſaac, Iob.* Secondly, at noone or midday, ſo did *Peter*, *Peter went to prayer about the ſixt howre*; that is, about twelue of the clocke, or noone-tide. Thirdly, at

Dan. 6.10.

Pſal.55.17.

Pſ.119 164

Gen. 22.2. Iob 1. 5.

Acts 10.9.

Gen.24.
Pſ.139.12.
Pſal. 19.5.
Mat.13.23.
Eſa.38.3.4.

night in the euening when wee goe to bed to take our reſt, wee muſt then remember likewiſe to giue GOD thankes for the comfort of of the day, and to craue his bleſſing for that night. Neither is this all, but in the night time when ſleepe is departed from a man, and Nature is ſufficed with reſt, hee doth euen then call to minde the heauenly doctrine of the Word of GOD, and doth muſe and meditate therein, as the text ſaith heere, euen *Day and Night*. For GOD which hath bounded the day with the night, yet hath ſet no bound to a godly mans meditation. It is nothing to bee: Firſt, *One that heareth the Word*; Secondly, *One that receiueth It*; Thirdly, with *Ioy*; if fourthly it ſhall bee but *For a time onely*, if hee ſhall not alſo continue, and conſtantly perſeuer, *To meditate therein day and night*.

So as wee ſee this is our duty to ſet ſome time apart euery day to worſhip GOD, As to Heare, Reade,

reade, pray, meditate, &c. Wee ſee men doe ſet apart, depute and ordaine ſome certaine time euerie day for the foode of the bodie at the leaſt twice a day to eate and drinke, how much more then ſhould we be carefull for our Soules, euery day to reade, meditate, and to pray? Of all the time wee ſpend in this world, none will be more comfortable to vs in death, when we ſhall go the way of all fleſh, then that that we haue beſtowed in the ſeruice and worſhip of GOD.

There is not now one houre ſpent in the ſeruice of God, but will then miniſter cauſe of ioy and reioycing; Neyther is there now one houre ſpent in the ſeruice of ſinne and of Sathan, but the remembrance thereof wil then be a terror vnto the ſoule: *Oh that men would be wiſe, then would they vnderſtand this: they would conſider their later end! Deuteronomy* 32.29.

This ſeemes to reproue the common careleſneſſe of the world, moſt *Vſe* 1.

men and women ſpend all their daies in delights, and vanities, in ſports and paſtimes, in ſcraping and raking together the things of this life, and in the meane time finde no time at all to ſerue GOD, that in twenty foure howres hardly can ſpare one to ſerue GOD, one to Reade, Heare, Pray, Meditate; yea, how many bee there which neuer open their bookes to reade one chapter in the Bible all the Weeke long, how many be there that neuer ſpend one quarter of an howre in Meditation, which neuer call vpon GOD from Sonday to Sonday: doth not this proue men to be carnall and vngodly? Do not theſe men doe nothing of conſcience or with delight and loue to GOD and his worſhip, but all for faſhion ſake, or feare of the Law? What difference is there betwixt thoſe men, who ſeldome, or neuer, call on the name of GOD, and the beaſt they ride on: The beaſt ariſes in the morning out of his den and ſtreakes himſelfe, goes

to

to his meate and ſo to worke; euen ſo doe they neuer call on the name of GOD; in this thing wherein doe ſuch men differ from a very beaſt? How can ſuch looke from any bleſſing from GOD vpon their labours? Yea, how can they chuſe but feare ſome feareſull iudgement and curſe of GOD to ouertake them? And no doubt the cauſe why many ride and runne earely and late (and doe not call on GOD for a bleſſing vpon their endeuours) cannot proſper and thriue in the world: No, GOD ſends ſometimes iudgements, plagues, and puniſhments vpon them, and all for the neglect of this godly and Chriſtian duty, it is iuſt with GOD both to croſſe and to curſe both them and their labors. Pſal. 14.

Againe, by the rule of this doctrine they are no leſſe to bee reproued, who can bee content now and then to Heare, Reade, Pray, and Meditate, &c. But this muſt bee at their leaſure, when they haue nothing elſe to do; but to keep certaine times *Note.*

Mornings, Noones, Euenings, to leaue all ſports, paſtimes, delights, and buſineſſe to go to GOD, and ſerue him, and call vpon his name, they cannot abide that, they will not bee ſo tyed and reſtrained; but as the man in the Goſpell, when CHRIST called him, firſt hee muſt go bury his father, and him that would go *Bid his friends farewell:* So many could bee content to ſerue GOD and to pray vnto him, but they muſt keepe their friends company: Or as thoſe that were bidden to the feaſt; One hath his Oxen and gaine to hinder him, another his Wife, his pleaſures and delights, which hee is married vnto, and ſo can finde no time to ſerue GOD, euen the leaſt thing in the whole world is matter ſufficient to hinder them from ſeruing of GOD, theſe men ſhew that they finde no comfort in the ſeruice of GOD, no good, no fruite, no benefite, for if they did they would not bee ſuch ſtrangers vnto it.

Math. 22.

Let

Let euery one bee exhorted and stirred on to this ducty, if wee haue not begun, now to begin, and in the feare of GOD to imitate GODS children, *Dauid* and the rest; Let vs set some time apart euery day for the Word and prayer, else wee shall neuer proue our selues good Christians, else wee should neuer finde true comfort, else we can neuer looke for GODS blessing vpon vs: let vs then set apart some of our idle time that wee bestow in talking, in walking, in playing, in vaine delights, or else idly, and bestow it on GODS Seruice and Worship, in Hearing, Reading, Praying, Meditating, &c. *Dauid* early in the morning preuented the day light, yea at midnight wold he be so busied. The Eunuch in his iourney was reading the Scriptures; let vs then neuer rise in the morning, or goe to bed, but as duely let vs euer be mindefull of this duty. Let vs not mis-spend our precious time. Let vs I pray you consider why wee liue here in the world; *Vse.* 2.

not to ſpend and conſume our time in royes and vanities but to ſerue GOD, and to ſeeke for comfort and ſaluation to our owne ſoules, let vs therefore ſo ſpend it as we may haue comfort in the end.

Vſe 3. Laſt of all we are heere exhorted to bee very carefull after wee haue begunne a good courſe in godlineſſe to perſeuer and to continue in the ſame, *Day and Night*, euen vnto the end; not onely in the day-time of proſperity, but in the night-time of aduerſity, for vnto GOD *The day and night are both alike:* Many make a faire beginning, but the end is very fearefull and dangerous; Many lay their hand to the LORDS Plowe, but in the end they looke backe. *Lots* wife ſeemes as forward as her husband; ſhee goes out of Sodome as well as hee, ſhee takes her iourney with her husband, but ſhee did not continue and hold out to the end, but lookes backe contrary to the commandement of GOD, and ſo was turned into a

Pſ. 139. 12.
Luke 9. 62.

pillar

pillar of ſalt; And ſhee being made a ſpectacle to all backe-ſliders, our Sauiour puts vs in minde of her, when hee ſaith, *Remember Lots wife.* Luk. 17. 32
And *Paul*, when hee had Preached the Reſurrection of CHRIST *Agrippa*, ſaid vnto him: *Thou perſwadeſt mee almoſt to become a Chriſtian,* Act. 26. 28.
But there hee ſtayed and reſted and would proceede no further. Theſe are fearefull examples, It had beene better for ſuch, *They had neuer knowne the way of righteouſneſſe:* for indeed in a Chriſtian race there is no ſtanding at one ſtay, for not to go forward in Religion is to go backeward. 1. Pet. 2. 21.

And thus much for the deſcripon of a godly man affirmatiuely, ſhewing what he doth carefully embrace and follow: *But his delight is in the Law of the* LORD, *&c.*

VERSE.

The Firſt Pſalme.

Verse. 3.

Hee ſhall bee like a Tree planted by the Riuers of waters, that will bring forth her fruite in due ſeaſon; Whoſe leafe ſhall not fade; So whatſoeuer he ſhall doe ſhall proſper.

HItherto the Prophet *Dauid* hath deſcribed vnto vs a godly and righteous man, ſuch a man as is truely bleſſed: Both negatiuely, ſhewing what be the euils hee moſt carefully ſhunne and auoide, as alſo affirmatiuely, by thoſe vertues and holy duties which hee doth carefully embrace and follow.

Wherein the godly man is bleſſed.

Now in this verſe the Prophet proceeds to ſet out the happines of a godly man, or wherein his happineſſe

nesse doth consist; And this he doth first by a similitude, comparing him vnto a pleasant, fruitfull, and florishing Tree: Secondly, by that blessed successe GOD giues vnto a godly man in the end of this verse. Part of the verse.

The precedent part of the verse the similitude it selfe, it hath in it these parts.

First, whereunto the godly man is compared, *To a Tree.*

Secondly, the Nature of this Tree is described, not euery common or triuiall Tree, but such a Tree, which first for the originall of it, *Planted.* Secondly, for the situation of it, *By the Riuers of waters.* Thirdly, for the property of it, *That will bring forth her fruite in due season.* Fourthly, by a contrary property, *Whose leafe shall not fade.*

It is heere first of all to bee noted that the Spirit of GOD sets out the happines of a godly man, by comparing him to a goodly greene Tree. Hence we learne, first of all that it is not onely lawfull but a cõmendable and *Doctr.* 1. Ministers duety to instruct the simplest.

and profitable kinde of teaching for GODS Ministers to illustrate points of doctrine by similitudes and comparisons, so that they bee familliar and fit to make the people conceiue what they teach; and to raise comparisons from the Plow and Plowshare, to that end, that euen the simplest in a Congregation may vnderstand what is said, and what is taught. This was the course of the Prophets from time to time in their Sermons to the people. This was the course of our Sauiour himselfe who in all his Sermons vseth both Parables and Similitudes, comparing good men to good Trees, bad men to bad Trees; comparing Himselfe to a Vine, the Father to a Husbandman, vs to Branches; Himselfe to a Sheepheard, wee to Sheepe, and the Word to twenty things; as Seed, Mustard-seede, &c. To teach all those that are GODS Ministers, that when they Preach vnto their people, that they lap not vp their speech in a Mist of words, but so to deliuer it as that

Ioh 15.
Math.13.
Ioh. 10.1.

Math.3.10
Luke 8. 4.

that the meaneſt and ſhalloweſt amongſt the hearers may vnderſtand it. Thence came the profeſſion of *Paul, Wee Preach not our ſelues, but* CHRIST IESVS *our* LORD: And hence came that worthy reſolution of his, *I had rather in the Church to ſpeake fiue words, &c. That I might inſtruct others, then ten thouſand words in a ſtrange Tongue.* In which words, by *Strange Tongue*, we are not ſimply to vnderſtand Hebrew, Greeke, Latine, &c. but by ſpeaking of the Mother tongue in a ſtrange manner. Preachers are fitly compared to a Nurſe; A Nurſe doth halfe chew the meate to the little one, and doth bable vnto them in their owne ſtammering tongue: So muſt Preachers proportion their doctrine to their hearers capacity, and fit his tongue to their vnderſtanding.

2. Cor. 4. 5.

1. Cor. 14. 19.

This may ſerue to reproue ſuch kind of Preachers, who ſeeke not to Preach CHRIST crucified, but Preach themſelues, euen ſuch as in handling the Word of GOD, and Preaching

Preaching of the Gospell, seeke to shew their owne learning, wit, art, & memory, and so indeed preach not Christ, but themselues, like the old Pharises, *louing the praise of men more then the praise of God*: But what shall *Dauid* the Prophet of the Lord, or rather, the spirit of God in him, stoup so low as to speake to the vnderstanding of all men, by similitudes, comparisons, and the like; And shall sinfull man, a worme of the earth, exalt himselfe aboue God, to seek only to tickle itching eares with the words of mans wisedome?

Vse 2. Seeing Gods Ministers must bee faithfull Teachers of the trueth of God, and must deliuer the same in the plaine euidence of the Spirit, not with the inticing wordes of mans wisedome; This serues to direct the hearers in the arte of Hearing: they must submit themselues to Gods ordinance, and be readie to know the will of God, we must not haue itching eares, that are not able to suffer wholesome Doctrine, like the Gentiles

tiles who deſpiſed the preaching of the Apoſtles, becauſe it was not ſtiled with mans painted eloquence, eſteeming it fooliſhnes. What is this but to to ſtint the Spirit, and to teach the Lord to ſpeake? preſcribing the Miniſter what he ſhall ſay, and reſtraning our hearing what we will heare? what then will follow but that we ſhal heare without fruit? and the word to be vnto vs only a ſauour of death vnto death. 1. Cor. 1. 21

Hence we obſerue heere a ſecond point of Doctrine, that ſeeing the Prophet compareth a godly man to a tree; That of all the Creatures of God there is a double vſe, one Naturall, the other Spirituall. As a *Tree* in nature ſignifies ſuch plants of the earth as bring foorth fruit according to their kind. Now beſides this naturall ſignification, it ſerues to put vs in minde what wee ought to be; namely, fruitfull trees in the Lords orchard, leſt if we be barren, or bad, we prooue fewel for the fire. A man hauing a tree in his orchard, ii

Doctr. 2. Double vſe of all the creatures of God.

Math. 3. 10.

if it bring forth nothing but leaues, he will cut it, and prune it, and dung it; but if after all this coſt and labour it remaine ſtill barren, hee will then hew it downe as good for nothing but fewell for the fire. Hereby wee may ſee how GOD will deale with vs: We be all *Trees* heere *planted* in the Lords orchard; he doth water vs with the preaching of the Word, hee cuts vs and prunes vs. Now if after much coſt and labour wee ſhall remaine barren ſtill, if the Lord come three or foure yeares, and ſtill no fruit will be found; Hee will then bethinke him to ſtub vs vp that wee couer not the ground. So by ſowing of corne into the ground to maintaine mans life, our Sauiour leades vs to conſider of another thing: for as the ſower caſts his ſeede abroade into ſundry ſortes of ground, and they according to their nature bring forth fruit accordingly: Euen ſo the Miniſter of the Word, ſcatters and ſowes the ſeede of Gods Word into the ground of mens hearts, and as they

Eſay 5.
Luk. 8.4.5

they be prepared, ſo they bring forth fruit: So by a Weauers Shuttle wee ſee the ſhortneſſe of mans life, gone in a moment. Doſt thou ſee how the winde driues the chaffe and duſt of the earth about, giuing it no reſt vntill it be cleane diſperſed away? Oh! conſider then how the curſe of God ſhal follow and torment the wicked, and neuer let their ſoules be at reſt till it conſume them. Doſt thou lie downe into thy bed euery night? oh! remember that thou muſt ſhortly lie downe in thy graue, be couered with duſt, and therefore prepare to die in the Lord. Doſt thou ſee the beautifull graſſe and hearbs of the earth cut downe and wither away? So thy beauty and riches ſhall fade and periſh. When thou ſeeſt a ſtinking carion, there behold a picture of thine owne ſelfe, for no carrion is ſo lothſome to man, as a rebellious ſinner to God. Doſt thou put on thy cloths to couer thy nakedneſſe? Oh labour for the precious robes of CHRISTS righteouſneſſe, *That thy filthie na-*

Iob 7.

Verſe 4. of this pſalm.

Eſay 60.

Reuel. 3. 18

kednesse doe not appeare. Doſt thou but waſh thy hands in water, oh labour for the bloud of IESVS CHRIST to waſh away the ſpots of thy ſinnes? Doſt thou but ſit downe to eate and to drinke to nouriſh thy body, without which it could not liue: Oh conſider that thy ſoule doth much more ſtand in neede of the bread of life the foode of thy ſoule? Doſt thou ſee ſometimes brimſtone burning? oh conſider and quake for feare of the dreadfull iudgement of GOD vpon Sodome and Gomer, that were burned with fire and brimſtone, and how all ſinners ſhall haue their portion in the *Lake of fire and brimſtone*? Doſt thou but take a booke into thy hand, and open it leafe by leafe? Oh conſider, that the time will come when the *Bookes of thy conſcience ſhall be opened*, wherein all thy ſinnes are written one by one, and thou ſhalt then receiue according to thy workes. And thus wee ſee, that of all the creatures of GOD, there is a double

Pſal. 51. 15.

Gen. 19.

Reu. 20.

double vse to be made of them: The one Naturall the other Spirituall, one Temporall, the other eternall.

[*Hee shall bee like a Tree planted by the Riuers of Water.*]

THis part of the similitude, doth signifie vnto vs our implanting and ingrafting into IESVS CHRIST his Mysticall Body, by the worke of GODS Spirit, and by the meanes of a true and liuely Faith.

Hence marke, in that the Prophet *Danid* compares a godly man thus to a *Tree*, not wilde but *Planted*, and that by the *Riuers of water*, and that this is a signe of our insition or ingrafting into CHRIST his Mysticall Body whereby we are made Members of the same. Hence I say wee are taught that all men out of CHRIST are miserable, onely they be blessed that be vnited vnto IESVS CHRIST, and ingraf-

Doctr. 3. All men that are notingrafted into IESVS CHRIST are miserable.

ted into his mysticall bodie. Our Sauiour speaketh of this when hee compares his Father to a Husbandman, himselfe to a Vine, and all of vs to Branches: Now hee shewes, that those who be not ingrafted into him, that they bee but dead and withered boughes, and therefore they must be burned in the fire. We are all by Nature wilde Oliues, that bring foorth nothing but sowre and vnsauoury fruit till we be transplanted by the Spirite of GOD, and ingrafted into the sweete Oliue IESVS CHRIST. We see this plaine by common experience, take a sciene from a Tree, and vnlesse it bee ingrafted into an other Stocke, it will die and neuer beare fruit: So, vnlesse wee be grafted into IESVS CHRIST by faith, and the Spirit of GOD, wee must needs wither and come to nothing, but prooue fewell for the fire of GODS vengeance. And *Paul* shewing the estate of all men by Nature out of CHRIST, saith, that *We are all dead*

Io.15.1,2. Rom.11. Eph. 2.1,2, 3. Io.5.6. Io.8.35. Rom.3.13. Eph. 4.18.

in

in tresspasses and sinnes; *The children of wrath*; yea the very vassals of the Diuell, and limbes of Sathan, heires of GODS vengeance and eternall damnation, *Wee are without GOD in the world strangers from the commonweale of Israel* in a cursed and damnable estate. *Vnlesse a man be borne anew hee can neuer enter into the Kingdome of Heauen.* Yea, the Diuell is called the god of this world, because all men, by Nature, are his vassailes and slaues, hee reignes and rules in them. We are in the Diuells clawes, and taken in his snares to doe his will. This is the common slauerie of all, high, lowe, rich, poore, noble and simple. Let men boast neuer so much in outward respects, as sometimes the Iewes did, *Wee were neuer bound to any*; yet vntill the Sonne of Righteousnes Christ Iesus doe make them free, this is their captiuitie. We reade in what an intollerable bondage the people of Israel were in, in Egypt vnder *Pharaoh*. But it can no way figure out vnto vs the misera-

Io. 3. 3, 5. 1. Cor. 4. 4. 2. Tim. 2. 26. Io. 8. 33.

Rom. 7 23. Exod. 1. 11 Colos. 2. 3.

ble ſlauery and bondage that euery man is in vnder the ſpirituall Pharaoh Sathan: for heere the ſoule, the wil, the affection and all are captiued and held in his ſnares *To doe his will.*

Vſe. 1. The vſe hereof may ſerue to humble vs, and to cauſe the lofty to ſtrike ſaile, which ioy ſo much in outward things, riches, honour, beauty, ſtrength, authority, &c. Alas! what of all theſe when in the meane time thou thy ſelfe art but a ſlaue vnto ſinne and ſathan, a dead and withered Tree, reſerued for the fire of GODS wrath, eternall death is thy ſureſt inheritance: If thou haſt thy right what canſt thou expect but the fire of hell? It is Natures deſert, and that which Nature doth aime at: Why art thou then (ô man) ſo ſecure when thy ſinnes haue caſt thee into ſuch a diſmall eſtate: Oh let vs labour to come out of it, let vs not ſuffer our eyes to ſleepe, nor our eye-lids to ſlumber till wee haue got the aſſurance that wee are taken out

out of the state of Nature into the state of Grace, and to bee by faith ingrafted into this true stocke CHRIST IESVS.

Secondly, this shewes that all those that liue and die in the estate of Nature vnregenerate, not borne anew, not ingrafted into IESVS CHRIST, must needs perish and be damned for euer. The Apostle shewes that all men by Nature bee starke dead in trespasses and sinnes, and that all by Nature are the children of wrath, as well as others, high, low, rich, and poore, old, yong, learned, and vnlearned: This is that our Sauiour saith, *Vnlesse yee repent yee shall all perish.* And againe, *If any man abide not in Mee, hee is cast off as a withered branch, and men gather them and cast them into the fire and they burne:* Oh! how should this admonish all men to look about them, it is wonderfull to see how men go on from day to day, securely in their sinnes, and neither thinke of heauen nor hell, but perseuer and

Vse 2.

Ioh. 3.3.5. Eph.2 1.2. 3.

Luk. 13. 5.

Ioh.15.6.

continue in their ignorance, vnbeliefe, and hardneſſe of heart, in ſwearing, contempt of the Word, prophaning the Saboath, in lying, ſtealing, adultery, &c. *O conſider this yee that forget* GOD! Oh conſider the wofull and fearefull eſtate of all ſuch as liue and die out of CHRIST in the eſtate of nature, they muſt needs periſh and for euer bee damned: Oh thinke of this, and the LORD giue thee vnderſtanding in all things, that euery day thou riſeſt thou art in danger to looſe thy owne ſoule, and therefore lay this doctrine to heart, and know that it is not good to dally in ſuch points, GOD will not bee mocked: And therefore now beginne to repent and turne vnto GOD while it is called to day: Deferre no longer, but repent and ſeeke to bee reconciled to GOD while it is called to day.

Pſalm. 50.

Doctr. 4. The ſecond part of this doctrine, is, that as all thoſe that bee out of CHRIST, are miſerable and curſed,

ſed, and if they liue and die in the ſtate of Nature, cannot bee ſaued: So on the other ſide, all thoſe that are Regenerate, and borne anew, that bee ingrafted into IESVS CHRIST by Faith and the Spirit of GOD; ſo as they bee the true and liuely Members of CHRIST his Myſticall Body, they are bleſſed and happy. Now that theſe are bleſſed it may appeare in that bleſſed prayer CHRIST made a little before his paſſion; Hee begs this at his Fathers hand, *That all the Elect might bee one in Him, and Hee in them*: And this Hee begges often and earneſt vnto his Father for; which ſhewes, that it is a matter of endleſſe moment and great importance. Now that ſuch as bee one with CHRIST, are truely bleſſed, let vs conſider a little what great and incomparable benefits we receiue by this our Planting and Ingrafting into CHRIST his Myſticall Body.

Onely the Regenerate man is happy & bleſſed.

Ioh. 17.

Firſt, hereby it comes to paſſe that euery

Comforts ariſing of ouringrafting into CHRIST.

1

euery true Beleeuer hath ſweete vnion and communion with GOD the FATHER, SONNE, and HOLY GHOST. ſo as GOD the FATHER loues him as his childe, takes care of him, doth bleſſe him, and prouides a Kingdome for him: So GOD the HOLY GHOST is his Comforter in all eſtates, ſo as he is now the child of GOD, hath IESVS CHRIST to his Elder Brother, and all the Angels in heauen haue charge ouer them.

Pſal.90.

2

Secondly, euery true and liuely member of IESVS CHRIST, is reconciled to GOD and iuſtified in his ſight, ſo as hee hath the pardon and remiſſion of his ſinnes in the bloud of IESVS CHRIST beſtowed vpon him, againſt whoſe faith the gates of hell ſhall neuer preuaile.

Rom.5.1. Rom.8.1.

3

Thirdly euery true and liuely Member of IESVS CHRSIT is partaker of all the merites of CHRISTS ſufferings and obedience, as if hee had done them in his owne

owne person, CHRISTS merites bee his merites, CHRISTS death is his death, CHRISTS righteousnesse is his righteousnesse; so as GOD will not call him to account for his sinnes, or looke on him as hee is in himselfe, but wash a-his sinnes awaye in the bloud of his Sonne, and beholde him as hee is couered with CHRISTS owne Righteousnesse and Obedience.

And hence wee haue three wonderfull benefites that we are ingrafted into Iesus Christ. There bee three things which make euery man miserable in Gods sight. Benefites which arise from our ingrafting into IESVS CHRIST.

First, the guiltinesse of sin, whereby euery sinner stands bound to vndergoe and suffer the curse of God for his sinnes and breach of his holy Law.

Secondly the corruption and filthinesse of sinne, which makes a man more loathsome then a Toad or Serpent in GODS sight; so as this makes a man abhominable, Gal.3.10.

and

and all hee doth exceeding loathſome.

Col. 2.

Thirdly, there is the euerlaſting curſe of GOD due vnto vs for ſinne, which a carnall and vnregenerate man is in danger of euery day and houre, and which ſhall one day as certainely be executed vpon the wicked, as now they liue.

Rom. 6. 23.

Now in IESVS CHRIST, by being vnited to him, and being members of his Myſticall Body, we haue three wonderfull remedies, againſt theſe three fearefull miſeries.

Friſt, for the bond of Obligation againſt vs, Hee hath taken it away, and nayled it to his Croſſe, and croſſed and canceled the ſame with his owne Heart Bloud.

Col. 2. 14.

Secondly, for the ſtinking filthineſſe and corruption of ſinne, CHRIST hath both perfectly obeyed the Law for vs, and alſo couered vs in his owne righteouſneſſe,

ouſneſſe, as *Iacob* in *Eſaus* garment. Rom. 8. 1.

Thirdly, for the moſt iuſt and intollerable puniſhment, Hee ſtood in our ſteed vpon the Croſſe, and paid the full price, and puniſhment for our ſinnes: for when CHRIST ſuffered in our ſteed, it was as much as if wee had ſuffered. Eſay 53. 5. Gal. 2. 20. Reu. 1. 6.

The fourth maine benefite which euery godly man hath, by being one with CHRIST, is, Sanctification, which is a wonderfull and ſupernaturall worke of GODS Holy Spirit, whereby euery godly man, that is a true and liuely Member of IESVS CHRIST, is freed, both in Minde, Will, and Affection from the bondage and ſlauery of ſinne and ſathan, and is by little and little inabled and ſtrengthened by the Spirit of GOD, to Will, Deſire, and Approue that which is good, and holy, and to walk in it. 4

And this Sanctification hath two parts,

parts, Mortification, and Viuification: by the former is ſinne euery day more and more mortified, weakened and conſumed: by the later, inherent righteouſneſſe is put into them, whereby they walke with GOD in newneſſe of life.

Now both theſe parts of Sanctification are wrought after this maner. Firſt, after the Chriſtian man is vnited to CHRIST, planted into him as into a Stocke, and become a liuing member of his myſticall bodie. CHRIST IESVS then by his ſpirit works in him two bleſſed works.

Firſt, the godly man ingrafted into IESVS CHRIST, receiueth power and ſtrength from the death of CHRIST to die to all ſinne: So as the power of CHRISTS death and paſſion doth kill ſinne, and mortifie their corruptions; *For as many as are baptiſed into* IESVS CHRIST, *are baptiſed into the ſimilitude of his death.* So as the death of CHRIST is as a corraſiue to eate vp and to conſume all rotten fleſh, and the corruptions

Rom. 6. 4.

of

of our hearts, it eates out sinne and frets it away by little and little, till it be vtterly abolished by death when our Sanctification shall be perfected.

Secondly, euery godly man receiueth power and strength from CHRISTS resurrection to rise out of the graue of sinne to newnesse of life to walke with GOD in holinesse and righteousnesse. Euen as wee see all the parts of the bodie being ioyned to the head, receiue life and motion from it: Euen so euery Christian, as so many partes and members of CHRIST IESVS the head, receiue from him spirituall life and motion, whereby they walke with GOD in new obedience.

This doctrine doth first of al condemne the doctrine of the aduersary, That man hath free-will in himselfe, we see here, that this mysticall Tree *Man*, must be *planted*, hee can not plant himselfe. Indeede man at his first creation had free-wil in himself, but since his fall, that blessing is now falen away & vtterly lost in man. And the

Vse 1.

the proofe of this point may appeare vnto vs, if wee will rest vpon the testimony of God himselfe, who professeth thus of man, that *The imagination of mans heart is euill, from his youth vp.* Now what good can bee willed of him who is first *euill?* Secondly, whose heart is a fountaine, of all euill. Thirdly, whose imaginations, as streams of that fountaine, are *euill*, and that not for a time, but euer *From his youth vp*. So that now since the fall of man, the freedome of mans will to goodnesse is so inthralled and eclipsed, as that of our selues we cannot plant our selues into grace or into CHRIST; for wee are as *Trees*, not planting our selues, but must be planted by God, *For he shall be as a Tree planted.*

Gen. 8.21.

Vse 2. This magnifieth the free grace of God aboue mans free will, or merit; for whereas we doe faile to plant our selues, yet as it appeareth by the Text we are planted. It is the Lord that must worke in vs both the will and the deed; he must turne himselfe vnto

Lam.5.21. Dan.9.9.

vnto vs before wee can turne vnto him. This is acknowledged by the Prophet *Daniel* in that worthy prayer of his when hee ſaith, *Compaſſion and forgineneſſe is in the Lord our God, albeit we haue ſinned againſt him.* This is taught by the Apoſtle when hee ſaith, that *Eternall life is the free gift of God.* Yea our Sauiour CHRIST himſelfe doth confirme the truth of this when he ſaith; *Euery plant which my heauenly Father hath not planted ſhall be rooted vp.* Yea it is worth our beſt obſeruation, That the whole worke of mans ſaluation is called by the name of the worke of Grace or of Mercie. And therefore on what part ſoeuer we caſt our eies, we ſhall ſee the free grace and mercy of God: Beginne we at the foundation of all *Gods eternall election*, and come from thence to the period of all *Mans glorification*, and ſtill aske the queſtion from what root each part ſpringeth? The anſwer muſt be, From the free Grace and Mercy of God: it was the free grace and mercy of God, that he

Dan. 9. 9.
Rom. 6. 23.
Epheſ. 2. 8.
Luke 12. 32

Mat. 15. 13.
Epheſ. 1. 6.
1. Pet. 2. 10

should elect vs: It was the free grace and mercie of God, that hee should send Christ to redeeme vs: It was the free grace and mercy of God that he should call vs, that he should iustifie vs, that hee should sanctifie vs, and what can it be but the free grace and mercie of God, that wee shalbe admitted to an *Inheritance immortall and vndefiled?* So that we see here in the whole work of mans redemption by CHRIST, There is no footing left for humane merit: for the free grace and mercy of God and mans righteousnesse cannot possible stand together, they will neuer admit any composition, and therefore we must conclude for the whole worke of mans Redemption, and say; *Not vnto vs Lord, not vnto vs, but vnto thy Name giue the glorie.*

1.Pet.1.4

Vse. 3. Lastly, seeing al men out of Christ be miserable, & those only that be in Christ be blessed, let vs labour while we liue, to be assured of this, that we are regenerate, that we are the true, and liuely members of Iesus Christ:

All

Al men ſay they hope to be ſaued, but thoſe that be planted & ingrafted into him, none but they that be regenerate & borne anew, none but ſuch as doe repent and beleeue in Chriſt Ieſus, and be the true & liuely members of his myſticall bodie. Ioh. 3. v. 6. Rom. 1. 16. 1. Cor. 1. 21

And to the end that we be not deceiued in ſo weighty a matter, but that wee may aſſuredly know whether Chriſt dwell in our hearts by his ſpirit & we dwell in him by faith, ſo as we be true and liuely members of his myſticall bodie; let vs trie it by theſe two wayes. Firſt, by the power of Chriſts death; Secondly, by his reſurrection. If thou be a member of Chriſt, thou ſhalt finde the power of Chriſts death, daily crucifying the olde man, and eating out the corruption of thy nature: ſo as we ſee in a mans body, when there is much dead fleſh in a wound, they lay corzie medicines to it, to eate it out, ſo the death of IESVS CHRIST applied to our hearts by faith, doth fret and eate out as a corzie, the corrup-

Ro,6.1,2,3 Rom.6.& 7.8.

tion of Nature, our dead flesh: So as CHRIST by his death maketh all his members die vnto sinne, so as they can not liue in the bondage and slauery of sinne.

Now then proue your selues, you hope to be saued by CHRIST IESVS: But be not deceiued: Christ died for none but such as be vnited to him, his true and liuely members: And none are his members but such as finde and feele the power of his death, to mortifie, kill, and weaken the power of sinne and naturall corruption. Do you then find sinne to die in you? Doe you finde the strength of your corruption to bee abated, the heate of it to be alayed? Doe you feele CHRISTS death fretting it out, so as you can say; I hate sinne, I abhorre sinne? It is as bitter as Wormewood vnto me. Doe you finde this change in your liues that you leaue your olde sinnes, labouring to get out of ignorance, to leaue swearing, lying, stealing, drinking, whooreing, &c. then

then your caſe is good, it is an euident token that you are ingrafted into IESVS CHRIST. But if on the contrary part you finde that ſinne is as ſtrong now as euer it was, and that you are the ſame now that you were ſeuen yeares agoe, no dying to ſinne, and riſing to newneſſe of life. Oh deceiue not your owne ſoules any longer! your caſe as yet is fearefull, you bee not the liuely members of IESVS CHRIST? but wilde Oliues, dead branches, good for nothing but fewell for the fire.

[*Which bringeth foorth her fruit in due ſeaſon.*]

The ſecond propertie of this tree

THis is the ſecond propertie of that Tree whereunto a Godlie man is compared: namely, as it is wel planted and ſeated by the *Riuers ſide*. where it hath continuall iuyce and nouriſhment, and is well watered. Euen ſo likewiſe it is fruitfull, and yeeldeth ſweete and pleaſant fruite

This Tree whereunto the godly man is compared is moſt like to be the palme tree *Moler. in Pſal. 1.*

to him that planted it. And that *In due ſeaſon.* Euen ſo the godly man being ingrafted into IESVS CHRIST as by a riuers ſide, and being a liuely member of his myſticall bodie, he bringeth forth much good and pleaſant fruit, and that in *Due ſeaſon:* When as it may beſt ſtand for the glorie of GOD, and the good of man.

Palma gaudet riguis totoque animo bibere gaudet. Pli. lib.13.4. Pſal.92 12

Doctr. 5. Members of Chriſt are euer fruitfull.

Here we ſee then who are the true and liuely members of Ieſus Chriſt, who is a true godly man: and who is planted as this good Tree in Ieſus CHRIST the true Vine. Namely, ſuch as bee carefull and endeuour themſelues continually to bring foorth the bleſſed fruite of a godlie and Chriſtian life; *Euerie Tree is knowne by his fruite:* A Tree is not knowne by his rhinde, nor barke, nor braunches, nor yet by his leaues. *But euery Tree is knowne by his fruite, Mathew* the twelfth chapter and the foure and thirtie verſe: a good tree cannot but bring foorth good fruite, and a badde Tree can not but bring forth

forth badde fruite : So euery man is knowne by his fruite : Hee that is a godlie man, and a true and liuelie member of IESVS CHRIST, can not but bring foorth good fruite, euen the fruite of good workes, and a godly life : ſo a wicked man cannot but bring foorth badde fruit, the workes of darkeneſſe, of a wicked and vngodly life. We ſee if a grift or ſciene be ſet into a good Stocke, and take aright, it will appeare by the yeelding of fruite. But if it doe not proſper, then it withers and dies, and is good for nothing but the fire. So if any man ſeeme to bee a Chriſtian, and to be a member of CHRIST IESVS, and yet bring not foorth good fruite; Surely his eſtate is fearefull; while hee is vnfruitefull, hee muſt bee pulled away as a withered braunch, and to the fire he muſt goe. A true Chriſtian muſt not bee like the Tree which CHRIST IESVS curſed, which had leaues and no fruit, but hee muſt be like to the *Tree planted by the riuers ſide that will* Mat. 21. 19

bring foorth fruite in due ſeaſon. Yea, that which is more, *They bring forth fruit in their age, Pſalme* ninetie and two, and the fourteenth verſe, whereas euill men, as the Apoſtle S. *Paul* ſaith, 2. *Timothie* chapter 3. verſe 13. *Wax worſe and worſe*, and fall away from God daily more and more: this was the ſumme of the Doctrine of *Iohn Baptiſt* to his hearers, that they would *Bring foorth fruite woorthy amendment of life, Mathew* chapter 3. and verſe 8. And the like is vſed by the Apoſtle, *Let your conuerſation be ſuch as becommeth the Goſpel of Chriſt. Philippians*, the firſt chapter and the ſeuen and twentie verſe. Againe, *Follow holineſſe, without which no man ſhall ſee God, Hebrewes* the twelfth chapter and the foureteenth verſe. *Heerein* (ſaith our Sauior CHRIST in the Goſpel of Saint *Iohn* cha. 15. 8) *is my Father glorified, that yee beare much fruit, and become my Diſciples.* And we know how Almighty GOD did plead this cauſe with the people of Iſrael, euen their *Vnfruitfulneſſe*, not-

notwithſtanding his great coſt and paines about them; This is the hope of the Husbandman, that after his coſt and paines, he ſhall in the end reape ſome fruite as a recompence of his labours: And ſhall wee not thinke that GOD will require the ſame at our hands, wee being *The Vineyard of the Lord of Hoaſtes*: For euerie Chriſtian that liueth in the Church is a Tree in Gods Orchard, hee hath his roome and ſtanding; The Lord watereth them with the deaw of Heauen, the Miniſterie of his word and Goſpel, and the vſe of his Sacraments. Now the Lord lookes that wee ſhould yeelde him fruit, otherwiſe you know what became of the Fig-tree that had goodly leaues, but no fruit: it was ſentenced with this curſe, *Neuer fruit grow on thee more.* It will not goe for payment with Almightie GOD, That we haue beene baptized into Chriſts Name, that wee haue a being here in the Church of GOD, and are taken for good Trees before Men: No: Matth. 22

no: It is our bringing forth of much fruite, that muſt aſſure vs that wee are the Members of CHRIST and ingrafted into him.

Obiect. What bee the fruits that a godly man muſt bring forth?

Anſw. They bee the fruites of good workes, they be the friute of a godly life. In a word, they bee the bleſſed fruites of Faith, the fruites of Repentance, and the fruites of new Obedience.

Fruite of a Chriſtian threefold.

1 Of Faith. Firſt, euery true and liuely member of IESVS CHRIST, that is, euery godly man or woman that is regenerate, and borne anew, and ſo a ſound Chriſtian, muſt labour to bring forth the fruite of faith. Now faith is nothing elſe but that grace of GOD in a mans heart whereby hee beleeues the promiſe of ſaluation and the promiſes of the Goſpell, and applies them to his owne ſoule, and therefore Saint *Iames* ſaith; *Shew mee thy faith by thy workes*: Doſt thou delight in the Law of GOD, and loue his Word?

Iames 2.

Doſt

Doſt thou delight in his worſhip, and calling on his Name? Doſt thou find thy faith to *Purifie thy heart?* Acts 15. 9. This is ſome part of that fruite which God requireth of thee: This fruite *Peter* brought forth, *Thou art* Christ *the Sonne of the liuing* God: Mat. 16. 16, This was the fruite that the Diſciple *Iohn* brought forth: *Wee beleeue and know that thou art* Christ *the Sonne of the liuing* God: Ioh. 6. 69. Ioh. 11. 27. And indeed this is the firſt ſtone that is to bee laid in the building vp of a Chriſtian, and therefore very fitly called a *Foundation*; and the Colloſſians are ſaid to bee *Rooted*, and *Built*, and *Stabliſhed in the Faith*; Col. 2. 27. and indeed, this is that ſure foundation that ſhall beare vp the whole frame of our ſoules againſt all windes and weathers. It is the firſt worke of change in the heart, and the firſt difference betwixt man and man, when God *By faith purifieth the heart:* It will Acts. 15. 9. ſuffer no vncleane thoughts, vnlawfull luſts, or wandring motions to *Note.* harbour

harbour there, it guideth the affections, loue, hatred, ſorrow, &c. Such a man loues nothing more then GOD, hates nothing more then ſinne, reioyceth in nothing more then in doing the will of GOD, and ſorrowes for nothing more then that hee ſhould offend ſo good and gracious a GOD. Againe, it is the foundation of all our obedience; for *Without faith it is impoſſible to pleaſe GOD*; And without it wee can neither pray, heare, or performe any duety that ſhall bee acceptable with GOD.

Heb. 11.6.

2 Of repentance.

The ſecond is the fruite of *Repentance*, whereby a man is humbled for his ſinnes paſt, and is affraid of ſinne in time to come. This fruite of Repentance is of abſolute neceſſity to ſaluation, according to that of our Sauiour, *Except yee repent, yee ſhall all periſh.* And onely godly ſorrow muſt worke this true repentance in a man: *Godly Sorrow cauſeth repentance in a man to ſaluation:* And therefore in the Scriptures are recorded

Luk. 13.5.

2. Cor. 7.10

recorded the mournings of the godly in the daies of their humiliation, *Dauids Fainting: Ezechias chattering like a Crane: Iob abhorring himſelfe in duſt and aſhes: Peter weeping Bitterly. Mary Magdalene waſhing* CHRISTS *feete with her Teares:* And *Paul* crying out, *O wretched man that I am!* We muſt mourne with theſe heere, if wee will reioyce with them heereafter: And ſurely if there were neither heauen nor hell, neither reward nor puniſhment, yet the godly would ſorrow for ſinne, for offending their good and gracious GOD and louing Father. Beſides this ſorrow in a godly man for his ſinnes paſt, hee is exceeding affraide of ſinne in time to come: as *Dauid* was, who prayed vnto GOD ſo earneſtly, that hee would *Stabliſh him with his free Spirit*: *Pſalme* fifty one, and the tenth verſe: That ſeeing hee had ſuch woefull experience of his owne weakeneſſe, hee praies vnto the LORD that he would giue him his

Pſal. 6. 6.
Eſay 38.14
Mat. 26.75
Luke 7.38.
Pſal. 126.5.

his preuenting grace that hee might neuer fall into the like sinne againe. So the godly Israelites in *Ezra* his time, when they had with griefe of heart bewailed their sinnes vnto GOD, they resolue to make a *Couenant with* GOD, and solemnly to binde themselues to put away their strange wiues, whereby they had so much dishonored him: And so it is with all the faithfull, euen as a good child hauing by his vntowardnesse vexed his father, is carefull afterwards to please him againe by all meanes possible: Well then, dost thou finde these fruits of true repentance in thee, art thou grieued? and euen payned at thy heart for thy wicked life, for thy ignorance, vnbeleefe, hardnesse of heart, thy neglect of prayer and calling on GODS Name? Art thou grieued for want of reuerence in GODS worship, for thy abusing GODS Name by swearing, cursing, and banning, for contempt of his Word and Sacraments, for prophaning of his Saboaths,

Ezra. 9. & 10. 3.

boaths, careleſſe gouerning of thy Family, for thy malice, vnbeleefe, vncleane, proud, and couetous thoughts, drunkenneſſe, vncleanes, and the like? Againe, doſt thou find in thee an earneſt deſire to walke with GOD in obedience to all his Commandements, to liue in no knowne ſinne, but in all things to pleaſe GOD to the vtmoſt of thy power. Theſe be the fruits of righteouſneſſe whereby we are knowne to be of God.

The third is the fruite of *New Obedience*, or of a godly life, both in the obedience of GODS Lawes in the firſt and ſecond Table: CHRIST makes this the eare-marke of his ſheepe, *To heare his voyce and follow him:* And wee are willed by the Authour of the Epiſtle to the Hebrews to *Caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, and to runne with patience to the race that is ſet before vs.* This was godly *Dauids* reſolution: *I will run the way of thy commandements*; and *Dauid*

3 Of Obedience.

Heb. 12.1.

Ioh. 10.

Pſ. 119. 32.

Pſal. 119. 1. Pſal. 15. 2.

Dauid deſcribing the true worſhippers of GOD ſaith; *They go on from ſtrength, ſeruing* GOD *in truth of heart without hipocriſie*: And it is ſaid heere, that the fruite of a godly man doth *neuer fade*: And howſoeuer the worke of mortification is neuer perfected in this life, but that the remnants and reliques of ſinne will ſtill remaine euen in the godly themſelues, yet they euer ſinne with griefe of heart, and CHRISTS death doth ſet ſuch a worke againſt all ſinne, that the regenerate man can truely ſay; *It is not I, but ſinne that dwelleth in mee*: So then, if thou deſireſt to pleaſe GOD in all his Commandements, at all times and in all places, and to do all duties, of loue vnto men required in the Commandements of the ſecond Table, ſhewing thy fruites in doing good to the poore diſtreſſed Members of IESVS CHRIST, feeding, cloathing, and comforting them in their need: In thy generall calling to bring forth the fruite of godlineſſe,

to

to bee much and often exercised in prayer, hearing, reading, meditating, &c. As also in thy perticular calling to do thy duety with faith and a good conscience, without fraude, guile, deceipt, &c. These bee the fruits that are required in all those that are the Members of IESVS CHRIST, and ingrafted into his Mysticall Body.

This doctrine doth flatly condemne all such as vnfruitefull and barren Trees, as bring forth no fruite of a godly, righteous, and religious life, such as liue in continuall ignorance, blindnesse, hardnesse of heart, in contempt of the Word, prophanation of the Saboath, our ciuill honest men which are so much admired; if they bee not good Christians who should? And if they bee not saued, I know not who should go to heauen: Well, euery good Tree brings forth good fruite; Where bee your good fruites? No fruite of faith, no fruite of repentance, nor new obedience;

Vse 1.

Mat. 7. 17.

but in ſteed thereof the fruites of infidelity, hardneſſe of heart, and diſobedience: Alas! that poore ſoules ſhould thus go blind-fold to hell, to thinke that ſuch ſhould bee ſaued, what then ſhould become of hell? As though a man might be a true Member of IESVS CHRIST and ingrafted into his Myſticall Body, and yet bee barren of good fruite, no, no, it cannot bee, for there is ſuch a liuely power in this ſtocke of life CHRIST IESVS: That they were once ingrafted into him bring forth fruite incontinent; As wee may ſee in the Luke 19. Theefe vpon the Croſſe, what fruite hee bare in an inſtant of time: confeſſing firſt his owne ſinnes; ſecondly, reprouing the ſinnes of his companion; Thirdly, cleering CHRIST to bee innocent; Laſtly, praying that CHRIST would remember him when hee came into his Kingdome: And this wee may ſee in Math. 22. Acts 16. *Zacheus, Lydia, &c.* who were no ſooner conuerted but brought forth fruite

fruite incontinently: And yet wee see how many dry, fruitlesse, and barren Trees deceiue the world as the fig-tree CHRIST: Oh! hee is a very honest man, keepes a good house, doth no body harme, a very kinde and ciuill honest man, &c. Well, is this all? This will not serue to proue him a good Christian: *For now is the Axe put to the roote of the Tree, euery Tree that brings not forth good fruite is hewen downe and cast into the fire.* Wee know what became of the fig-tree that had goodly leaues and faire shewes, was it not accursed? And the Tree that the Husbandman digged, and pruned, and watred; was it not in the end hewen downe and reserued for no other vse but fewell for the fire; and this will bee the end of many of our ciuill honest men (so called) whatsoeuer they thinke of themselues, or others conceiue of them. Math. 3. 10. Ioh. 15. 6. Esay 5.

This shewes that their estate is ten times worse and more fearefull, *Vse 2.*

that brings forth nothing but curſed and bitter fruite of ſinne and diſobedience: A Huſbandman will not ſuffer a Tree to grow in his Orchard, if it either bring no fruite, or elſe bitter, ſowre, or vnſauory fruite, ſo bad as none can eate them, nor there is no vſe of them, but will hew it downe, and caſt it into the fire: Oh! then *Conſider this yee that forget* GOD: yee that liue in continuall practiſe of ſinne; you that bring forth no other fruite but horrible Oathes, Blaſphemy, Drunkeneſſe, Whooredome, &c. That by the Axe of GODS vengeance, yee ſhall bee hewen downe and to the fire yee muſt go. If Trees as bee barren and bring forth no fruite ſhall bee deſtroyed and caſt into the fire, how much more, ſuch miſerable wretches, whoſe whole life is nothing elſe but a heaping of ſinne vnto ſinne, and all prophaneſſe againſt GOD, and man? If the rich man were damned that did not giue of his bread

Mat. 3. 10. & 25. 41. Heb. 6. 7.

bread to poore *Lazarus*, good LORD what shall become of those that take away, and (as it were) grinde the faces of the poore. In a word, if the not being fruitefull in good workes shall bee punished so sharpely and seuerely, what shall then become of those that euen abound in all manner of most abhominable sinne and iniquity: *Oh! consider this yee that forget GOD, least I teare you in peeces, and there bee none to deliuer you.*

Let this admonish euery man to try himselfe to looke vnto his owne soule. Thou art a Tree in GODS Orchard, the LORD hee husbands thee, doth bestow cost on thee, to water and dresse thee by his Word and Sacraments, Mercies and Iudgements: Well, hee comes to seeke fruite of thee, It may bee he hath come three, foure, seuen, or ten yeares together, and still thou hast no fruite, but remainest still a barren Tree; Well, the LORD *Vse.* 3.

will not alwaies ſtay, and waite, to r fruite at thy hands: *Luke* the thirteenth chapter, and ninth verſe: But will ſay to the Vine-dreſſer, *Cut mee this fruitleſſe and barren Tree downe, why doth it couer the ground, and keepe it barren?* as it is in the fifth chapter of *Eſay*. *The ground that receiueth the raine that comes often vpon it, and brings forth fruite meete for him that dreſſes it receiues a bleſſing: But that that brings forth Thornes and Bryars is ſentenſed with a curſe, whoſe end is to bee burned.* *Hebrewes* the ſixt chapter, and the ſeuenth and eigth verſes. If yee haue not yet begunne beginne now to bring forth fruite, I meane the fruites of *Faith*, the fruites of *Repentance*, and the fruites of *Obedience*, of a godly life and conuerſation: If yee begunne already, oh labour then to doe it more, bring forth more, and more better fruite to abound in good workes: Such Trees as theſe are ſhall bee ſpared, and not deſtroyed: *Deuteronomy* the twentieth

chapter and the ninteenth verſe: But ſuch Trees as bring forth no fruite, *Hew them downe, why cumber they the ground?*

[*In due ſeaſon.*]

THat is in time conuenient when it may moſt ſerue for GOD'S glory and the good of our Neighbour. So that heere wee haue a further condition of this Tree ſet out by the circumſtance of the time: *That it bringeth forth fruite in due ſeaſon*; And wee know it is a commendable thing in our grounds and ſo in our Trees, that they bring vs out their fruite in *Their ſeaſon:* If our corne ſhould not bee ripe till the ſummer were ouer, or our Trees beginne to bud in the Spring before Summer come, men would looke to reape but ſmall fruite: Well, as this is commended in our ground, and in our Trees; ſo is it no leſſe commendable in our ſelues,

Time deſcribed when a godly mā doth bring forth fruit.

and a true note of a godly man, and a bleſſing proceeding from his ingrafting into IESVS CHRIST, that hee likewiſe *bring forth fruite in due ſeaſon.*

Doctr. 6. True note of a godly man to waite all oportunities to doe good. Eſa. 55. 6. 7

In this obſerue the godly care, and the heauenly wiſedome of a godly man, and one that is the childe of GOD; that hee waites and watches his time, and then readily takes the occaſion to doe good. Euery thing hath his time and ſeaſon, *Seeke the* LORD, *while hee may bee found, and call vpon him while hee is neere.* Out of which words wee gather that as there is a time when the LORD will bee found of them that ſeeke him, (which time is a godly mans *Seaſon*, for now doth hee ſeeke the LORD) ſo there is a time when the LORD will not bee found, and that a bleſſing cannot bee obtained at his hands; though a man ſeeke it with teares as *Eſau* did, for ſo ſaith the LORD: *Becauſe I haue cryed and called vnto you and yee would*

not heare: Therefore the time ſhall come, that yee ſhall cry and call vnto mee and I will not anſwere. Prouerbes the firſt chapter, and the twenty foure and twenty eight verſes. Againe, *Exhort yeon another daily, while it is called to day: Hebrewes* the third chap. and thirteenth verſe: For our Hearing, for our Reading, Praying, Singing, and Meditating, &c. There are times for each of theſe, which the godly man doth in no wiſe omit. And of this there is great reaſon, for ſhall wee not bee as carefull of the performance of our dueties heerein, as wee are in our owne affaires, In our Plowing and Sowing, our Reaping and Gathering in, our putting off of our Cattell, and Tilling our ground: Men know their times and take their oportunities, euen then when it ſhall ſtand with their beſt aduantage: Oh, that wee could bee as wiſe for our ſoules to purchaſe the true treaſure which will make vs rich vnto ſaluation, as wee are for theſe temporall things

things which doe laſt but for a time: ſurely it is the care of the godly man: as the mariner watches for the wind, and when it comes, hoiſts vp ſaile: as the Captaine and Souldiour in the field waite their time: yea, and as the Birds, Swanne and Crane; the beaſts, Swallow and Piſmire waite their times, and then take the occaſion and ſeaſon offered; ſo the childe of GOD doth in his heauenly wiſedom waite the time, and take the occaſion to doe good. As *Ioſeph* in the ſeuen yeares of Plentie, prouided for the ſeuen yeares of Dearth; ſo the godly man bringeth foorth fruite in *Due ſeaſon*, that is, in time conuenient. As when the Lord calls man to repent, hee repents, when occaſion is to pray, hee will pray: when the ſeaſon is to heare, he will heare: when to reprooue, he will reprooue: when to giue to the poore, hee hath his hand ready: ſo as when occaſion is offered hee takes it; yea he waits and watches for it, as *Lot* did to entertaine ſtrangers at his Tent doore, and

Eſay 1. Gen. 43.

and as that poore man in the goſpel, who lay at the poole of Bethesda, waiting for the moouing of the water.

Gen. 17. Iohn 5.

Vſe.

This reproues the follie and careleſneſſe of moſt men, who neyther waite the time, nor yet take the occaſion offered; The Lord calls men to prayer, to calling on his name; they make light of it, the Lord calls men to heare his word, men contemne it; the Lord offers occaſion to reproue ſinne, they will not open their mouth to reprooue the ſwearer, blaſphemer, curſed ſpeaker, &c. The Lord offers occaſion to releeue the poore, they ſhut vp the bowells of mercy againſt them: In the matter of the world, Oh men are wiſe to take their time: the merchant, the mariner, the husbandman, &c. But in the matters of God, which concerne the ſaluation of our ſoules, we are like that ſicke man that let euerie man ſteppe in before him. Well, if we belong vnto God, it will grieue vs at the heart, that wee haue not done

done our duety, that we haue omitted our occaſions of doing of good; whether to heare, reade, pray, reprooue, or to giue vnto the poore? Well, let vs *now ſeeke the Lord while hee may be found*: let vs not with the ſlouthfull Seruant, deferre till our Maſters comming: How many bee there that ſay, that they will now liue in eaſe, in ioy, and will take their pleaſure, & follow their ſports, and when they be old, then they will repent and ſerue GOD, and giue themſelues to prayer; but let none thinke, if they do ſpend the floure of their youth in luſts and pleaſures; In the Seruice of ſinne and Sathan, that GOD will accept of their rotten old age: no, the Diuell ſhall haue the dregges as well as the wine.

Eccle. 12. 1

The third propertie of this tree wherunto the godlie man is cõpared.

[*His leafe ſhall not fade.*]

THis is the third poynt of the deſcription of this Tree, to the which a godly man is compared; name-

namely, by the flourishing estate of it, *That her leaues doe not fall:* They wither not, nor drie not, but alwayes flourish and are greene: of this sort is the Oliue tree, the Bay tree, the Lawrell tree and the Box tree, they are alwayes greene and flourishing, the heate of the Summer, nor the cold of the Winter doth not parch or wither them, but they keepe their vigor and colour at all seasons. Now this doth signifie vnto vs the constancie and the perseuerance of the godlie: For as the Tree planted thus by the fresh springing waters doth alwayes flourish, and is euer greene; neyther is it nipped either with the heate of Summer, or colde of Winter: So the godly man that is truely regenerate, he is constant, and doth perseuere euen vnto the end. Psa. 92.12.

Doctr. 7. Perseuerance required in each child of God.

Hence we learne that it is not enough for a man or woman to begin well, or to take some liking of Religion, to haue some good motions, as to reuerence GODS Ministers, to desire to heare them, to ioyne with the

the people of God in prayer to bring forth some good fruit in outward reformation of life, &c. vnlesse he persuere, persist and goe on vnto the end. *He that indures to the end shall be saued:* And, *Bee thou faithfull vnto death, and I will giue thee a Crowne of life:* *If a righteous man leaue his righteousnesse &c. Hee that puts his hand to the Lords Plough, and looketh backe, is not worthy of the kingdome of Heauen.* Againe, *It had beene better for them that they had neuer knowne the wayes of godlinesse, then afterwards to fall away.* And therefore in the Scriptures such as haue had some beginning, and after fallen away, are noted to haue beene exceeding wicked men: As wee see in *Iudas*, first a Preacher and an Apostle, a man well esteemed, that had excellent giftes to preach, pray, and cast out Diuels, afterward an hypocrite, a thiefe, a traitor, a reprobate, *Herod* had many things in him at first, reuerenced *Iohn Baptist* heard him gladly, did many things at his request, yet afterwards a bloudy perse-

Mat. 24. 13
Reue. 2. 10
Eze. 18. 24
2. Pet. 2 21
Luke 17.

Matth. 27.

Mar. 6. 20

persecutor. *Demas* once a sound professor as it seemed, and one that was deare vnto *Paul*: But afterwards left his profession, and fell in loue with the world, like the Church of *Ephesus*, lost their first loue, and grew worse and worse. So that let all men know, that though they haue many excellent gifts and graces of GODS Spirit, Knowledge, Faith, Repentance, Zeale, Patience; yet all is nothing worth, vnlesse they hold out in faith, repentance, and obedience, and maintaine faith and a good conscience, euen vnto the end. If a souldier should be cunning and skilfull, knowing how to fight and handle his weapon well, and yet should turne his backe and play the coward, hee is but a cowardly souldier, and not woorthy of the Crowne. And therefore it is a speciall duety required of euerie Christian to continue stedfast; *Be thou faithfull vnto the end, and I will giue thee a crowne of life.*

2. Tim. 4. 10
Reuel. 2. 4.
Col. 2. 6.
Reu. 3. 25.

Reu. 2. 26

Vse.

Hence wee see that it is a dangerous thing to reuolt and goe backeward

ward in matters of religion to loſe our firſt loue; it is a fearefull ſigne of a Reprobate and Caſt-away, when men ſlacke hand, and ſlip necke out of collar, grow careleſſe in the ſeruice and worſhip of God: for a man to grow there is ſome hope, though hee doe but creepe on in Religion: But for a man to goe backeward, or to ſtand at a ſtay, is dangerous; for it is certaine, not to goe forward in Gods matters, is to go backeward, not to increaſe, is to decreaſe, not to grow better, is to wax worſe. It is a hard matter to make a good beginning, wee are not eaſily brought to ſet foote forward in the wayes of godlineſſe, but then to trippe while we are in our iourney, and to waxe weary of well-doing, this is a feareſull ſinne. Well then, lay this Doctrine to heart, examine your ſelues, ſee how yee grow, whether as good trees in Gods orchard, being ſo watred with the riuers of water of the Sanctuary, and fed in the greene paſtures: If a childe goe to Schoole and

Ezech. 47.

and doe not increase in knowledge, learning and education: all money and paines is ill bestowed. If a tree bee planted and do grow worse and worse, it is time to cutte it downe: well, wee be trees in Gods orchard, The Lord hath planted vs by the *Riuers of waters*; when a great number about vs be in a barren soile, and haue no meanes: And for vs not to grow, but rather to decay, it were the next way to prouoke GOD to bring his Axe and to hew vs downe: And therefore proue how you hold your owne, how you grow in knowledge, faith, repentance and obedience. And aboue all things, take heede that you decay not in grace, goe not backeward, lose not your first loue. I feare mee it may be said of vs as CHRIST said sometime to the Church of Sardy, *Thou hast a name that thou liuest, take heede thou be not dead. Reuelation* chap. 3. verse 1. Repent therefore and amend, that the things in thee ready to die may be recouered.

Vſe. 2. Heere is a notable meanes to trie Hypocrits from good Chriſtians, he that is ſound-harted and truly humbled, and regenerate, will perſeuere, and grow in grace, hold out to the end, ſo as their workes ſhal be more at laſt then at the firſt; yea the godly man is like the tall Cedar, the more it is ſhaken with ſtormes and tempeſts, it takes the deeper roote, and growes the faſter, like the Camomile, the more it is trodden on, the more it growes; or like ſome precious ſtones, neuer ſhine brighter then in the darkeſt night; or like perſume, neuer ſo ſweet as when it is rubbed and chafed; or gold, neuer brighter then when it is fined in the fire. The word of God is plaine, for this *Abraham* in all his iournies and trauells, though hee met with many and dangerous enemies, yet hee was moſt conſtant in his Faith. *Dauid* in all his troubles, yet ſtill was religious. The children in the fire, moſt glorious Conquerours. *Daniel* in the Denne, a bleſſed man:

Iob

Iob in his greateſt extreamitie a patient man. *Paul*, *Peter*, and the reſt of the Apoſtles neuer ſhewed themſelues more woorthie men then in great trialls and ſtormes of perſecutions: ſo that you ſee a godlie man is well compared to a ſtrong Oake, or Cedar, or rather a Palme Tree, that neuer loſes his leaues, fruit and greeneneſſe, no not in the bitter ſtormes and blaſts of Winter. So the godly man doth not ſhrinke in the wetting like vnto a peece of ſale-cloth, but doth perſeuere, and is conſtant euen vnto the end, *His workes are more at laſt then at firſt.*

But come to an Hypocrite, a counterfeit Chriſtian, a falſe profeſſour of the Goſpell, you ſhall ſee they be like painted Sepulchres, faire without, but foule within, like to emptie veſſells, which make great noiſe, and haue no liquor in them, like a peece of ſale-cloth, which being drawne out, and ſet on the Teinters, will quickely ſhrinke in the wetting, they bee like to falſe

friends that will hang on as Burres, while there is no gaine to be gotten, but they will faile a man when hee hath most neede of them: So long as it is faire weather, and there is no danger in professing of the Gospell, they will seeme forward & very zealous, as though they were the onely men in the world: But if there come any matter of danger; if the Sunne growe hote, or if stormes or tempests do arise, that is, troubles and persecutions for Religion sake, and the Gospel sake, they will then hide their heads and professe no longer. All the goodly leaues and shewes they made will wither and come to nothing, then they will appeare in their kinde. Such our Sauiour CHRIST likeneth vnto Corne in the stonie ground, which makes a faire shew for a time: But when the Sunne ariseth, it withers away: Euen so these kinde of Professours, if any triall or trouble do come for the Gospells sake, or that for their profession, they should lose the

Luke 8.

the fauour of ſome great men, Oh! then they thinke it the ſafeſt way to ſleepe in a whole skinne; then they wither away, and then they ſhew they did profeſſe the Goſpell, not in trueth and ſinceritie for loue to the Goſpel, but for ſome other reſpect, namely, for ſome hope of gaine or honour, and fauour of men, or for praiſe of the world.

Let this admoniſh vs all, as wee doe loue our owne Soules, to labour for Conſtancie and Perſeuerance, that wee may holde out vnto the end, that our workes may be more at laſt then at firſt; that we caſt our accompt afore-hand, what it wil coſt vs to bee religious indeede; that wee be ſure to digge ſo deepe, that wee lay the foundation of our Faith vpon the Rocke CHRIST, and for want of this godly care and circumſpection afore-hand: many haue at the firſt giuen their names to CHRIST, who afterwards, when they were to take vp the Croſſe of CHRIST, haue gone out and turned

Vſe 3.
Mat. 24. 13
Reu. 2. 10.
Luk. 14. 26
Math. 7. 26
2. Chron. 24. 17.

ned their backes vpon CHRIST. *Saul* beganne well, but afterwards he waxed worse, and in the end became an open persecutor. *Ioash* behaued himselfe vprightly al the daies of *Iehoiadah*, and repaired the house of the LORD, but after his death he fell to idolatry. What did it profit *Lots* wife to goe out of Sodome, insomuch as afterward shee looked backe, and was turned into a Pillar of Salt? So then wee see heere, that it is not enough to purpose well; it is not enough to beginne well, neither is it enough to proceede well, it is required of vs, to persеuere well, and to continue in a constant and setled course euen vnto the end.

Gen. 10. 26

Doctr. 8. By our vnion with Christ we are made sure of perseuerance

Last of all, in that it is said heere, that the *Leaues*, that is to say, the faith of a Christian *shall neuer fall*. Hence I gather that no elect Childe of GOD that is truely regenerate and borne anew, and a liuely member of CHRISTS mysticall bodie can perish and finally fall away. For *Whom GOD predestinateth, him hee calleth*

calleth, whom hee calleth, hee iuſtifieth, whom he iuſtifieth, hee glorifieth. Romans chapter 8. verſe 30. *The gift and calling of GOD is without repentance. My ſheepe heare my voice, and they follow mee. And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any man take them out of my hands, Iohn* chapter 10. verſes 27, 28, 29. And the reaſon is, *Wee beare not the roote, but the roote beareth vs:* Our ſaluation doth not depend vpon our ſelues; for then indeede we were in daunger to fall away euerie moment of an houre; but it dependeth vpon him, becauſe wee are in him: And thorow him wee grow and increaſe; yea, the older wee be in CHRIST, the more doe wee faſten our roote and flouriſh. They which are planted in the Courts of the LORD, ſhall flouriſh in their old age, and bring forth much fruit.

And whereas other Braunches are many times pulled from their Stocke, either by the violence of the winde, by the hands of men,

or at the leaſt conſumed by length of time; It ſhall not bee ſo with them that are in CHRIST: For they are kept by him, as the roote bearing the braunches. Becauſe I am not altered nor changed, therefore are you not conſumed, Oh yee ſonnes of *Iacob*! And therefore right happie is the eſtate of that man who is in CHRIST IESVS: *For neyther life nor death, things preſent, nor things to come, ſhall ſeperate him from the loue of GOD.* *Romans* chapter 8. verſe 38.

Arguméts to prooue a Chriſtians perſeuerance. Phil. 1.5,6

And this comfort is confirmed to vs by moſt ſure Arguments. The firſt is taken from the Nature of Almightie GOD; *He is faithfull which hath promiſed.* And *I am perſwaded* (ſaith the Apoſtle) *that hee who hath begunne this good worke will performe it vntill the day of Chriſt.*

The ſecond is taken from the Nature of that life which CHRIST communicateth to his members, *We* Rom. 6.9. *know that* CHRIST *being rayſed from the dead dyeth no more:* this life

of

of CHRIST is communicated to vs, so that it is not wee that liue now but CHRIST that liueth in vs.

The third is taken from the Nature of that Seede wheereof wee are begotten: *Wee are borne of new, not of mortall seede, but of Immortall:* Now as the Seede is, so is the life that comes by that Seede, our life therefore must needes bee immortall. 1. Pet 1.23.

Use 1.

This confuteth a damnable Doctrine of the Papists, who holde and teach, That a man elected, called, iustified, and sanctified, may for euer fall away and be damned: That hee which to day is the deere childe of GOD, to morrow may become the childe of the Diuell; To day a member of CHRIST, to morrow a limb of the Diuell; to day an heire of saluation, to morrow an heire of damnation: Now what doctrine can bee more deuilish and vncomfortable? this is nothing else but to set vp a gibbet to torment the poore soules of

of GODS Children, to ouerthrow the nature of Faith, to make GOD feeble and weake, or fooliſh and vnwiſe, which is manifeſt Blaſphemy; but wee ſee heere the Word of GOD tels vs this cannot bee: *For what ſhall ſeparate vs from the loue of* GOD *in* CHRIST: *Nothing?*

2.Pet.1.10 Pſa.15 vlt. Rom.8.1. & 8.36.

Vſe 2. This may ſerue to reproue another ſort of men, who are ready to abuſe this doctrine. Tuſh; ſaith the carnall and looſe Chriſtian, it skils not then how a man liues, whether well or ill, hee that is Elected, and is a Member of CHRIST ſhall bee ſaued, and hee that is reiected ſhall bee damned, though hee liue neuer ſo well; therefore they take liberty to ſinne, and make conſcience of no ſinne whatſoeuer; but they muſt know that GOD decrees a man as well to the meanes as to the end; And it is impoſſible a man ſhould bee Elected and Called, but hee muſt liue well; ſo hee that is not Elected and Called cannot liue well: And it is all one as if a man ſhould neuer

neuer eate or drinke, and yet hope to liue and like well; or lying in the fire or water, and vsing no meanes to come out, should not perish. But wee must know that the end and the meanes must goe together: And for a man to neglect, or reiect, the meanes it is in vaine for him to hope to bee saued: For if thou belong to GOD thou shalt in time bee Called and Sanctified: And where this worke is not as yet already wrought, that man is as yet in the state of damnation.

Heere is matter of endlesse comfort to euery true childe of GOD, that truely repents and beleeues in IESVS CHRIST, that howsoeuer through the malice of Sathan, and the temptation of the deuill, the allurements of the world, and the corruption of our flesh, wee may grieuously sinne and fall, yet *There is no condemnation to them that are in* CHRIST. *The gates*; that is, all the power of hell, *shall not preuaile against vs*; If euer thou foundest the *Vse* 3. Rom.8.1. Math.16.

the ſound worke of grace in thee, foundeſt IESVS CHRIST to dwell in thy heart by faith, ſo that thou hateſt all ſinne, and deſireſt in all things to pleaſe GOD, though ſathan rage and ſtorme, and all the gates of hell riſe vp againſt thee, yet thou maiſt comfort thy ſelfe in the LORD and ſay with *Paul*, *There is no condemnation to mee that am in* CHRIST, *which walke not after the fleſh but after the Spirit*: Thou maiſt tryumph with *Paul* and ſay; *Who ſhall lay any thing to the charge of* GODS *Choſen?* And *if* GOD *bee with vs, who can bee againſt vs?* And againe, *I am perſwaded nothing can ſeuer mee from the loue of* GOD *in* CHRIST IESVS: No not ſinne, nor death it ſelfe. Oh happy then and bleſſed is the eſtate of that man who is in CHRIST! Neither life nor death, things preſent, nor things to come, ſhall ſeparate him from the loue of GOD.

[*And*

[*And whatsoeuer hee doth shall prosper.*]

HEere is described another part of the blessednesse of a godly man, containing the mercy and goodnesse of GOD to him, in the lawfull things wherein hee hath to deale, that GOD doth infinite mercy and loue direct and prosper this man, giuing a blessing and good successe to all hee takes in hand: And this mercy all men desire, to attaine prosperity and good successe in their estates, all men desire it, loe heere it is promised.

Doctr. 9. GOD doth euer blesse the godly endeuours of his children.

Hence wee learne, that it is not in vaine for a man to bee godly, to bee Religious, to walke with GOD, and to keepe faith and a good conscience before GOD and Man, but it is the onely way to bee blessed, to haue the blessing of GOD vpon vs in our places, and callings, and to haue good successe in all things

things that wee take in hand. This is taught by *Moſes* vnto the people of Iſrael: *If thou wilt obey diligently the voyce of the* LORD *thy* GOD, *and obſerue and do all his Commandements which I command thee this day, &c. All theſe bleſſings ſhall come on thee, and ouertake theee, if thou ſhalt obey the voyce of the* LORD *thy* GOD. *Bleſſed ſhalt thou bee in the Citty, and bleſſed in the Field; Bleſſed ſhall bee the fruite of thy Body, and the fruite of thy ground, and the fruite of thy Cattell, &c. And in all that thou putteſt thy hand vnto.* This did the LORD vnto *Ioſuah. Let not the booke of the Law depart out, &c. For then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.* And the Apoſtle ſaith; That *Godlineſſe hath the promiſe of this life, and the life to come.* If you would ſee the promiſe performed, looke into the Hiſtory of the godly Kings, *Dauid, Ioſiah, Ezekiah, Ioſeph, &c.* who ſo long as they walked with GOD and kept his Commandements, and were

Deut. 28 the whole chapter.

Ioſh. 1. 7. 8.

Gen. 42. Iob. 1. 1. 1. Tim. 4. 8. Pſal. 128. 1. Chron. 28. 8. 9. Ier. 22. 13.

were truely godly and Religious, how did they prosper & grow in the world? how did GOD blesse them in all that they put their hands to? This wee may cleerely behold in *Ioseph*, who was a godly and a vertuous man, and how did the LORD prosper *Ioseph: His Maister saw that the* LORD *was with him, and that the* LORD *made all that hee did to prosper in his hand.* It is said of *Iob*, that hee was a iust and an vpright man, one that feared God, and eschewed euil. And it is rehearsed how God did blesse him in all his substance which was very great; so as the deuill confessed that *Iob* did not feare GOD for naught, but that GOD did therefore blesse him. And the reason is, because the godly man takes nothing in hand without the warrant of GODS Word. Secondly, hee doth that is good in a good manner, in faith and hearty obedience: And lastly the end of all his actions, is the glory of GOD, and the good of his neighbour: *And whatsoeuer hee*

Gen. 39. 1. 2

Iob. 1. 9.
Ps. 119. 9.

hee ſhall ſo do, ſhall proſper.

Obiect. But it will bee obiected againſt this doctrine that this ſeemes not to bee ſo; for doe wee not ſee that wicked men, vngodly wretches, monſtrous ſinners, that they flouriſh in the world, that they liue in great proſperity, delights, and pleaſures: This made *Dauid* and *Ieremy* to expoſtulate the matter with GOD; *Why doe the wicked flouriſh in the world? and why do ſuch proſper?* And againe, *Wherefore doth the way of the wicked proſper? Why are they in wealth that rebellioufly tranſgreſſe?* It grieued both *Dauid* and *Ieremy*, and made them to fret inwardly, as though GOD ſeemed to fauour wicked men and to diſlike and diſcountenance the righteous and the godly.

Pſ. 73. 3. 4.
Pſa. 37. 36.
Ier. 12. 1. 2.
Mal. 3. 15.
Iob. 21. 7.

Anſw. For anſwere, you are to know that there is a double kind of proſperity, the one wee may call *Spirituall*, proceeding from GODS fauour and loue vnto vs in CHRIST, and declared principally in the beſtowing on vs the ſpirituall and heauenly graces

graces of his Spirit, as Faith, Repentance, Sanctification, &c. Vnto the which the LORD alſo addeth, the bleſſings and benefites of this life, ſo farre forth as the LORD ſhall iudge them meete and expedient for his children to heare.

There is another kinde of proſſperity which is *Earthly*, a thriuing onely in earthly things as wealth, honour, credite, &c. All which may befall and do befall the wicked man and vngodly: But *Dauid* ſpeaketh heere of the former, promiſeth that this ſhall bee one part of his happineſſe, that hee ſhall haue good ſucceſſe; that is, a plentifull meaſure of all ſpirituall graces that ſhall make him rich vnto ſaluation: And in earthly matters alſo according to his portion; So that howſoeuer a wicked man may eſteeme riches, honour, proſperity, and the like, to bee the beſt; yet the godly man ſaith with *Dauid*, LORD *ſhew mee thy countenance*; his proſperity being double, inward and outward,

1. Pet. 1. 4. Pſal. 4. 3. 1. Tim. 4. 8.

ward, the chiefeſt of all is heauenly.

As for the things of this life, the godly doth proſper and the LORD doth giue him good ſucceſſe.

Firſt, whether the godly man haue little or much hee hath it from GODS right hand, as a bleſſing and a fauour of GOD giuen vnto him as a right in IESVS CHRIST; whereas a wicked man, though hee haue neuer ſo much, hee hath it from GODS left hand, that is, with anger and diſpleaſure, with the ſecret curſe of GOD.

Secondly, the godly man, haue hee little or much, hee hath it with the peace of conſcience and ioy in the HOLY GHOST: *Dauid* hauing his portion from the LORD as a bleſſing, ſaith; That the LORD made him more ioyfull thereby then they whoſe *Corne, and Oile, and Wine abounded A ſmall thing that the righteous hath, is better then great riches of the vngodly.*

Pſal. 4. 7.
Pſal. 37 16.
Pſal. 128.

Thirdly, the godly mans eſtate is permanent and durable, his proſperity

rity doth not ebbe and flow, but continueth and laſteth; but the proſperity of the wicked it is too too vncertaine; yea when they bee at the higheſt, ſuddenly the LORD ſets them in a ſlippery place, and downe they fall: *Pharoah, Senacharib, Nebuchadonoſor, &c.* and their fall is the more fearefull, becauſe it is not onely ſuddaine, but in the height of their proſperity, ſome times by GODS vengeance vpon them, ſome times by one meanes, ſome times by another.

This may ſerue to ſtop the mouthes of the common Athieſts of the world, who ſay that *It is in vaine to ſerue* GOD, and loſt labour to bee Religious, no fruite in leading of a godly life, for ſo they ſay if they ſhould follow Sermons, and ſpend their time in Prayer, and calling on GOD, in Reading, and Meditating of his Word, they ſhould beg when they haue done, and ſuch men neuer proſper in the world; but that is a falſe accuſation, *Vſe.* 1. Mal. 3. 14.

Did not *Abraham* prosper, and *Lot*, *Ioseph*, *Iob*, *Dauid*, *Ezekiah*, and the like, euen because they were godly therefore they prospered: yea, onely the godly man may bee truely said to prosper, because hee alone is in the fauour of God, hee alone hath his prosperity from the right hand of God, hee alone hath them as blessings, and in the fauour and loue of God; whereas the wicked and vngodly man hath riches from the left hand of God anger and displeasure to him, they haue them with no comfort, nor peace, but with great vexation, trouble, and disquietnesse, and they spend them with great paine and sorrow.

Vse 2. This may reproue the foolish brag and boast of wicked men, who therefore thinke that they bee highly in Gods fauour, because hee lets them attaine to great preferment, honour, and dignities heere, and that therefore God doth fauour and loue them; poore soule hast

hast thou no better reason to proue thy selfe in GODS fauour, *Cayn* was a rich man, so was *Esau* a great man in the world, *Pharaoh*, *Herod*, *Nebuchadnezzer*, and many other, and yet neuer the more beloued of GOD, but wicked and damnable as the Glutton. Nay, know, vnlesse thou bee a godly man, thy riches will bee thy bane, and they bee tokens of GODS vengeance, to make thee more proud, cruell, and wicked, vncleane and filthy; yea, to feede thy soule to the day of slaughter. Luk. 16.

This should admonish all godly men to take heed, how they fret and grieue, at the vaine and vncertaine prosperity of the wicked and vngodly, it is that which troubles the godly much, as it did *Iob*, *Ieremy*, *Dauid*, and *Asaph*; who wondred and were much grieued at this to see the vngodly flourish, and to abound in honour, dignity, wealth, authority the onely men of the world; and on the contrary part, the godly in misery, trouble, &c. *But when the* *Vse* 3.

Psal.37.35 Iob. 21.13. Psal.37.1.2

went into the house of the LORD *then vnderstood they the end of these men; namely, that* GOD *did set them in slippery places; and that there end was fearefull:* And as *Iob* saith; *They spend their daies in pleasure, and suddainely goe downe to hell.* Let vs then consider well of these things, & not to grieue at the wicked because they prosper, or to be drawne hereby to think the better of them, or their vile courses because they flourish a while; or the worse of the godly because they endure some trouble, but consider their latter end; and in the meane time to possesse our soules with patience, notwithstanding the iollity of the wicked, for it is but for a time, like a great Thistle which starts vp in the Summer, and at the comming of Winter is gone, or the poore estate of the godly, for in the end they shall bee exalted.

Vse. 4.

Last of all, if wee desire to thriue in the world, to prosper, and to haue the blessing of GOD vpon our labours; the best, yea, and the surest way

way, is to become Religious, to walke with GOD, to leade a godly life; The examples of *Abraham, Ioseph, Ioshuah, Dauid, Iob, &c.* may perswade vs heereunto. Wee see many take great paines night and day, toyle and moyle all the yeare long, euen wearing out their bodies earely and late; and yet do not thriue, doe not prosper & come forward, but rather go downe the wind; The reason is, GOD doth not blesse them and their labours, because they be wicked, and liue in the practise of some knowne sinne: And therefore if thou wouldst find GODS blessing vpon thee and thine, vpon thy soule, body, goods, good-name, wife, childe, corne, cattle, &c. The best way is to serue GOD, to call on his Name, to leade a godly life, and then certainly thou shalt finde, that GOD will blesse thee, and make thee to prosper.

1. Tim. 4. 8. Deut. 28. 1. 2. &c Iosh. 1. 7. 8. Psal. 127.

The Firſt Pſalme.

VERSE. 4.

The wicked are not ſo, but as the chaffe which the winde driueth away.

The ſecõd generall part of the Pſalme.

HITHERTO we haue heard the diſcription of a godly man, and of his bleſſed and happy eſtate wherein heee ſtands. Now he proceedeth to a deſcription of a wicked and vngodly man. And hee ſets out his eſtate, by a generall ſpeech oppoſite to that which hath beene ſpoken of the godly: *The wicked are not ſo:* Then by a ſimilitude comparing him to *Chaffe*, and then the property of Chaffe is noted to bee light, vaine, and vnconſtant, carryed away with the winde.

In

In the generall Deſcription or the Introduction into the Deſcription of a wicked man, *The wicked are not ſo.* The ſpeech is negatiue, and excludeth the wicked from all that which the Spirit of God hath ſpoken of the godly, both concerning their vertues themſelues, as alſo concerning the recompence of their vertues.

The vertues of a godly man were deſcribed two waies, firſt, negatiuely, *They walke not in the councell of the wicked, ſtand not in the way of ſinners, ſit not in the ſeate of the ſcorners.* Now this negatiue in the godly is affirmatiue in the wicked; Becauſe they walke in the councell of the wicked, they ſtand in the way of ſinners, and they ſit in the ſeate of the ſcorners.

The other Deſcription of a godly man is affirmatiuely, verſe the ſecond, *But his delight is in the Lawe of the Lord, &c.* But this affirmat iue in the godly is negatiue in the wicked; For their delight is in nothing leſſe then in the *Lawe of the Lord.* Neyther doe or will the wicked meditate there-

therein, either day or night; So that in reſpect of the vertues of a godlie man it may well be ſaid, *The wicked are not ſo.*

And laſt of all, for the recompence of the vertues of a godly man, the wicked are alſo excluded: the godly man is compared vnto a *Tree that is planted by the riuers of water, that brings forth fruit in due ſeaſon, whoſe leafe doth neuer fade. and whatſoeuer he doth ſhall proſper.* The wicked are not ſo, *but as the chaffe, &c.*

Where by the way wee may obſerue the care that God hath, that euery man ſhould haue his part in that pertaineth to him, hee would not that the wicked ſhould encroch vpon the portion of the godly, or that the Saints ſhould be diſmaied by the iudgements of the wicked, but hee laboureth as to alot and allow to one their part, ſo to exclude the other from their portion, to ſhew that they haue no intereſt in their Bleſſednesse. And ſo it is a vſuall thing in the courſe of the whole Scriptures, that

Pſal. 37. 34
Eſa. 2. 10. 11
Malac. 4. 2

that where the Holy-Ghost setteth downe the blessings and promises pertaining to Christians: In the same place hee setteth downe the iudgements that belong to the wicked and vngodly.

Out of the generall Description or the Introduction into the Description of a wicked mã, in these words *The wicked are not so.* We gather this Doctrine, That the estate of all wicked men, be they what they may be, neuer so great, glorious, rich, wise, beautifull, and learned in the world, yet their estate is wofull, cursed, miserable and wretched; hee is cursed in his soule, cursed in his bodie, cursed in his goods, good name, wife, children, corne, cattell, &c. *Thou hast destroyed the prowd, and cursed are they that doe erre from thy commaundements: The foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie.* Now, what though a man should abound in wealth, liue in honour, bathe himselfe in pleasures, yet if he be not a godly man, that is, truly

Doctr. 1. The state of the wicked most miserable.

Deuter.28
Psa.119.21
Psal.5 5.
Tit.1.13.
Actes 7.51
Esay 63.

ly sanctified, hee can take no sound comfort in any of these; For, *to them that are defiled is nothing pure.* But euen their prayers are abhominable; *he that turneth away his eares from hearing the Law, euen his prayers shall be abhominable:* And as *Salomon* saith, *The hope of the wicked shall perish.* But it wil be asked, Wherein stands their misery and cursed estate? I answer. First in this, that they be out of Gods fauour, God hates them and all they doe; And is not this a misery of all miseries, to be cursed and miserable? Indeed, to haue God our enemy, to haue IESVS CHRIST the Iudge our enemy, to haue all the creatures in heauen and earth against vs; for as those be truely blessed that GOD loues, & be in his fauour: So they be most cursed & miserable that be out of his fauour, whom his soule abhorreth; and such are the wicked according to that of the Prophet, *The foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie.*

Prou.8.9. Prou.11.7.

Wherein the wicked are cursed

Psal.5.5.

Secondly, They haue no pardon of

of their sinnes, and so lie vnder the curse of God, in danger of eternall death euery day they rise, without repentance there is no pardon: But the wicked can not repent, being hardned in sinne, and delight in sin: yea all their sinnes stand in accompt against them, the Lord keepes them in remembrance, and one day hee will bring out his Booke of reckoning, *I will reproue thee and set before thee the things thou hast done.* Oh! full little doe wicked men thinke of this, that their secret sins in hugger-mugger in darke corners committed, shall one day come to reckoning, and they called to a reckoning for the same: and then their owne consciences, will they, nill they, shall cry out and say, *Righteous is the Lord, and true are his iudgements.*

Luke 13. 5

Psal. 50. 17, 18.

Thirdly, they haue no peace of conscience, *There is no peace to the wicked, saith my God,* but a hell in their conscience, hauing in them either an Accusing Conscience like *Cain, Achitophel, Saul, Iudas,* and the

Esay 57.

the like; or else a dead and sleepie conscience like *Nabal*, which iudgement is no way inferiour to the former: This fearfull iudgement of God vpon the wicked is nothing else but a fore-runner of those paines which are prepared for the wicked, and are as it were the smoake of that fire, which hereafter shall torment them.

Fourthly, a wicked man is the heire of vengeance, and the firebrand of hell, and shall as sure bee damned as if hee were in hell alreadie; and therefore CHRIST saith, that *The wicked are damned alreadie:* and that fiue wayes. First, in GODS councell before all worlds. Secondly, in the word wherein their sentence of condemnation is read already. Thirdly, in their owne Consciences, which is a fore-runner of the finall iudgement. Fourthly, by the iudgements begunne already vpon them, as hardnesse of heart, blindnesse of minde, hatred of the light, and the like means of saluation. Fiftly, by the horrible torment of the soule,

Ioh. 3. 18.

soule, which it doth assuredly expect, when the full viall of GODS wrath shall be powred vpon it. Oh miserable and vnhappy condition! woe worth the time may such say, that euer they were borne.

Who is a wicked man? Answer. (in generall) He that liues and lies in sinne, without repentance: But such a man is a wicked man as *Doth walke in the counceil of the wicked, that doth stand in the way of sinners, and doth sit in the seate of scorners*. For as he is a godly man, that is carefull to shunne and auoyde the bad counsell and lewd company of wicked and vngodly men; So he is a wicked mã that loues & likes their bad coũcell & lewd company. And as a noble mans seruant is knowne by his Liuerie; so we may certainely iudge of mẽ by their cõpany. A good man loues good company, a godly man makes much of them that feare the Lord; *My eies* (saith *Dauid*) *shall be vpon the faithfull in the land*: This we may see in *Iacob*, who loued *Ioseph* aboue

A wicked man described.

Psal 16.3. Ps. 101.6,7 Ge. 37.2.4

boue all his brethren, because he had grace in him; *All my delight is vpon thy Saints.* But wicked men are like Birds of a Feather which flie together, and like will to like: So that if you should aske a certaine rule how to iudge of men, whether they be good or bad, godly or wicked, I know not any rule more sure for a mans outward life to iudge of him, then by his company. And therefore as S. *Iohn* makes it a marke of GODS childe, and a certaine signe of the loue of GOD to vs, *If wee loue the brethren:* So on the other side it is a fearfull note of a wicked man, when he hath no delight in the companie of GODS children and faithfull seruants, but delight only in the company of the wicked and vngodly.

1. Ioh. 3. 14

Psa. 50. 17, 18.

Vse 1. Psal. 50. 16

Let all wicked men lay this Doctrine to heart, and be affected with it, and let me say to them as *Dauid* said to the vngodly; *Vnto the vngodly said God, what hast thou to doe to take my couenant into thy mouth? seeing thou hatest to bee reformed, and hast cast my word*

word behinde thee. When thou ſaweſt a thiefe thou conſentedſt vnto him, and haſt beene partaker with the adulterer, &c. Theſe things haſt thou done, and I held my peace, and thou thoughteſt that I was like thee. But I will reproue thee, and ſet before thee the things thou haſt done. Oh conſider this yee that forget God, leſt I teare you in peeces and there be none to deliuer you. Oh that the wicked & vngodly of the world would conſider in what a curſed ſtate they ſtand in, what extreame danger to loſe their owne ſoules, cleane out of Gods fauour, ſo as he hates and abhorres them, and all they doe: Now as *Salomon* ſaith, If the wrath of the King be as the roaring of a Lion, how much more the wrath of the eternall GOD, who is able not only to kill the body, but to caſt both ſoule and body for euer into hel fire. Oh then be admoniſhed! ſay you had a faire warning, repent in time, liue no longer in ſin, turne to God with all ſpeed, *while it is called to day*: Say with *Dauid*, *Away from me yee wicked,*

I will keepe the commandements of my God. And this remember, that as bad company, and the society of wicked men is a fearefull signe of a wicked man; so it is most dangerous, for sin is as a spirituall plague or leprosie, it is of a spreading and contagious nature. *Can a man touch pitch, and not be defiled?* Then may a man keep company with the wicked, and not bee corrupted. *Ioseph* liuing in the Court of *Pharaoh*, how soone had he learnd to sweare, by the life of *Pharaoh?* Besides, we shal be compelled to winke at the sinnes of those whom we loue, and so consenting to them, are guiltie of them. Againe, wee cannot but bee vexed with them, and greeued at the heart, as *Lot* was; yea, and in danger to be punished with them, as *Lot* in Sodome was taken prisoner, and all his household: and therefore, as men do shunne a house infected, so let vs shunne such company as most dangerous, pernitious and hurtfull.

Prou. 6.

Genes. 41. 15, 16.

2. Pet. 2. 8

Psal. 12. 5.

Vse 1. And heere we are to woonder at the

the palpable blindenesse of wicked men, at their blockishnesse and sensesse securitie, that though their estate be as wee haue heard out of the word of GOD, and testimonies of holy Scriptures so cursed, miserable, wretched, and damnable; yet they see it not, they feare it not, they beleeue it not; they feare no danger, they desire no remedy, their mindes are so blinded through selfe-loue, and so hardned in all kinde of sinne, that nothing can mooue them, and doe them good. They be like the Smiths dogge, no strokes nor sparks can awake them. Of all diseases they be most dangerous, that be least felt: as the Apoplexy, dead Palsie, Lethargie, &c. So, when a man is sicke, euen soule sick, and sicke vnto death, and feeleth no paine, his case must needes bee dangerous. Many men complaine of the stone in the kidny, and ride and runne night and day to find ease for it, but few complaine of the stone in the hart, men haue hard, stony and flinty hearts: And neither

loue of heauen, nor feare of hell, neither mercie nor iudgement can moue them, or make them to repent. Well, to conclude this poynt, let men take their courses, runne on in sinne, *Walke in the councell of the wicked, stand in the way of sinners: and sit in the seate of the scornefull.* Let them refuse the councell and the company of GOD'S seruants, and when they haue doone all that they can, they are but cursed caitifes; and the time will come that they will curse the day that euer they were borne, and say, Woe worth the time they kept badde company: *Oh what fooles and mad men were wee!* When they shall wish the heauens to fall vpon them, and the rocks to crush them in peeces, for feare of the anger of GOD. And thus much for the generall Description of a wicked man in these words, *The wicked are not so.*

Wised. 5.
Reuel. 6. 13

[*But*

[*But as the Chaffe which the wind driueth away.*]

THe Prophet *Dauid* hauing shewed the difference betwixt the godly and the wicked by a generall Introduction, *It is not so*, commeth now to set out their estate by a Similitude and Comparison, where hee compares the wicked to *Chaffe*. And it is all one as if hee should say: The wicked and vngodly man is not like a tree well planted and watered, that beares good fruit, and alwayes flourisheth, but like vnto *Chaffe*. which hath no root at al in the earth, no iuyce nor sap, but wants all kind of good fruit and greenenesse, so as it is easily scattered and dispersed with euery blast of winde: Euen so the wicked are not rooted nor grafted into IESVS CHRIST, and are altogether voyd and destitute of all fruit of good workes, of all saluing grace, haue no iuyce nor sap of goodnesse in them, and in time

of trouble and temptation; they fall away; yea, euery blast of false Doctrine, euery storme of temptation, triall, or persecution, yea the least blast of GODS anger driueth them hither and thither, they know not which way to turne them.

So that in this Similitude or Comparison there are two things to be considered of vs.

First, the matter whereunto the wicked are compared, *vnto Chaffe.*

Secondly, the condition of *Chaffe*, *Which the winde driueth away.*

In the former of these wee are to consider how the wicked resemble *Chaffe*, naturally, and accidentally.

Wicked compared to Chaffe, How?

1 Light.

Naturally, *Chaffe* is light, and vnprofitable.

First, it is light, containing in it, no solide and weighty matter, but a very sleight and frothy substance, subiect to many alterations; euen so the wicked are not solide in their purposes & enterprises, & weighty in their carriage and courses, but as *Chaffe*, light, easily tossed, & blowne away.

It

It may appeare vnto vs, that the wicked are as *Chaffe*, light, because they be light of their words, they haue not their mouth in their heart, like a wise man, but they haue their heart in their mouth, like a foole. Do they promise any thing? their words are as wind, as the Prouerb is. Doe they vow any thing? they keepe their vowes. like those that vowed *Pauls* death. Doe they sweare any thing? they are but as belles and bubbles in the water, broken in a moment of time; So that the wicked, in respect of their words, vowes, or othes, may well be compared to *Chaffe*, light. Eccleſiaſtic. 12.26.

Againe, the wicked may well bee cõpared to *Chaffe*, light; bicause they are light of their minds, entertaining and excluding, one while admitting, another while reiecting infinite purposes and thoughts of heart. Againe, they are light of their bodies, by cõmitting many fornications. Yea, let their virtues be compared with their vices, it will then appeare, *That they are lighter then vanitie it selfe.*

Secondly, as the wicked are like *Chaffe*, light; So are they vnprofitable, and that two waies. Firſt, in matters temporall concerning this life, wherein though they haue ability, as they haue for the moſt part; yet they want will to do good with the ſame. Secondly, in matters ſpiritual, wherin, though they haue a will which is a rare thing to be found in the wicked; yet they want ability.

Vnprofitable.

Firſt, tho wicked are as Chaffe, vnprofitable, in regard of matters temporall; For, *Who doth regard the afflictions of Ioſeph?* For eyther their will is wholy bent vpon Couetouſneſſe or Prodigalitie. This is an euill which the Preacher ſaw vnder the Sunne; *A man to whom God hath giuen riches, and treaſures, and honours, and he wanteth nothing for his Soule, of all that it deſireth, but God giueth him no power to eate thereof: but a ſtrange man ſhall eate it vp.* Yea, ſuch is the caſe of many a man, that where hee locks vp his riches from others with one locke, hee lockes them vp from himſelfe

Eccl. 6.2.

himſelfe with a thouſand. Or elſe they ſpend them prodigally, like the rich glutton, who fared of the beſt, & went of the fineſt, but had nothing to beſtow vpon poore *Lazarus*: whereas indeede they are but Stewards of thoſe things they enioy, & muſt one day giue an accompt for them: And if they be found in the day of their accompt to haue beene *vnprofitable*, as *Chaffe* is vnprofitable, then muſt they aſſuredly expect no other ſentence then that which was denounced againſt that vnprofitable ſeruant: *Caſt that vnprofitable ſeruant into vtter darkeneſſe.* Luke 16. Mat. 25. 30

Secondly, the wicked may bee ſaid to bee as *Chaffe vnprofitable*, in reſpect of matters ſpirituall: becauſe though they haue therein a will, yet want they ability, whereby they might benefite others, *For whatſoeuer is borne of the fleſh is fleſh*, and nothing but fleſh; How then can a man giue that to another hee hath not himſelfe, or ſpeake that to others hee is ignorant of himſelfe. Yea, if Ioh. 3. 6.

this

this mans father, or mother, wife, or childe, lay a dying, and one ſhort prayer might ſaue their ſoules, a wicked man is not able to performe that Chriſtian duty for them: *For hee that turneth away his eare from hearing the Law, euen his prayer ſhall bee abhominable:* So that howſoeuer a wicked man may ſeeme to pray, or the like, yet by reaſon hee is vnregenerate, not borne anew, and that they proceede not from faith, and a heart purified from ſinne, the LORD doth turne the ſame vnto ſinne vnto him.

Prou. 28. 9.

So that a wicked man at his beſt, in matters Temporall or Eternall, hee is as Chaffe, light and vnprofitable.

Doctr. 2. Eſtate of the wicked exceeding changeable.

In that the Spirit of GOD compares all wicked men to *Chaffe*, wee learne, that the eſtate and condition of wicked men is exceeding inconſtant, vaine, vncertaine, mutable, and changeable, they haue no certaine ſtay, no ſure and ſetled eſtate in this world, whether

ther we conſider the maters of Religion, and GODS worſhip, or the things of the world, wee ſhall ſee them like vnto Chaffe, vaine, vile, vncertaine and mutable.

Firſt, in matters of Religion, for GODS worſhip and ſeruice, how vaine and mutable the wicked are, the example of *Iudas* doth ſhew; who being choſen to be one of the twelue, fell away afterward dangerouſly and treacherouſly; the like may bee ſaid of *Demas*, who made a glorious flouriſh for the time, yet afterwards fell in loue with the world: And the like may bee ſaid of *Hymeneus*, *Phyletus*, and *Alexander*, who were counted famous, and eſteemed as pillars of the Church; yet they fell to renounce euerlaſting ſaluation; To this purpoſe doth Saint *Iohn* deſcribe the eſtate of the backe-ſliders in his time; *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs:* Heereunto commeth the parable propounded

Math. 27.

1. Tim. 1. 20

2. Tim. 2. 17

1. Ioh. 2. 19.

propounded by our Sauiour Chriſt, Mat.21.28. *A certaine man had two ſonnes, and came to the elder and ſaid, ſonne; goe and worke to day in my Vine-yard: But hee anſwered and ſaid, I will not; yet afterwards hee repented himſelfe and went, Then came hee to the ſecond, and ſaid likewiſe: And hee anſwered, and ſaid, I will ſir; and went not:* Hee ſeemed forward but hung backe; he promiſed much, but performed nothing at all. The like may bee ſaid of the rich man that came to our Sauiour CHRIST and ſaid; Mat.19.16. Luke 8. Luke 16. *Good Maiſter, what good thing ſhall I doe, that I may haue eternall life:* Yet when hee was tryed, hee went away ſorrowfull.

Againe, for their worldly eſtate, all their felicity and great pompe, is but a dreame, it is but as chaffe, the leaſt blaſt of GODS wrath will ouerthrow all their happineſſe and proſperity; which at the beſt, is moſt vncertaine, and very mutable; looke on *Pharoah, Saul, Achitophell, Abſolom, Nebuchadnezar, Nabal,* and the

the rich Foole: *Iob* ſetting out the eſtate of the wicked, concludeth thus; *They ſpend their daies in pleaſures, and ſuddenly go downe to hell.* And there ſhewes the cauſe, their proſperity, alas, is not in their owne hand, *But the* LORD *doth make them as ſtubble before the winde, and as chaffe ſhall they bee diſpierced:* And *Dauid* ſpeaking of the proſperity of the wicked, ſhewes withall how ſlippery and vncertaine it is, that in a moment they bee gone, and like chaffe are ſcattered abroad. So that it doth appeare that the eſtate of wicked men is too too fickle and vncertaine, and therefore well compared to Chaffe.

Iob.21.18.

Pſalm.73.

And by this compatiſon is ſhewed that the wicked bee moſt vnlike to the godly, and therefore hee compares them not to any Tree, no not to a dead and withered Tree, but to Chaffe.

Firſt, becauſe as the godly man is rooted in CHRIST, and receiues nouriſhment from him, good iuice,

iuice and good ſap, *The wicked are not ſo:* but voyde of all iuice and ſap, dry as duſt, Chaffe.

2 Secondly, whereas the godly man is fruitefull, *The wicked are not ſo*, but as *Chaffe*, vnfruitfull.

3 Thirdly, whereas the godly man is permanent, and his eſtate durable, no winde nor weather can ſhake him, being roored and grounded in CHRIST; *The wicked are not ſo but as Chaffe*, euen variable as the wind, euery blaſt of falſe doctrine, euery winde of Temptation, and euery tryall for the Goſpels ſake will blow them cleane away.

Vſe 1. Let this admoniſh all wicked men to looke about them: Thy eſtate is not ſo good as thou thinkeſt it is; Though thou bee rich, in honour, and in great preferment, thou ſeemeſt all this while to bee like a great Oake, or a tall Cedar Tree, but know thou art nothing leſſe in the ſight of GOD: Thou art like to chaffe, light, vaine, looſe, vile, vnprofitable and variable, no firmeneſſe and conſtancy

ſtancy at all in thee; yea, marke what will follow, and bee the end, vnleſſe thou repent and turne vnto GOD: *Hee will come, whoſe fan is in his hand, and hee will gather his Wheate into his Garner; But the Chaffe will hee burne with vnquenchable fire.* Oh, that all wicked men would now examine themſelues, how they are in the Barne-floore of the LORD IESVS, whether as Chaffe or Corne, for a day of winnowing will aſſuredly come, wherein the LORD will then gather his good Corne into his Garner, but the Chaffe will hee caſt out to bee burnt with fire vnquenchable. Wee muſt all of vs paſſe vnder GODS Fanne, Great, Small, Rich, Poore, Learned, Ignorant, Miniſter, and People; and then if thou bee found to bee *Chaffe* to the fire thou muſt goe. And therefore let all GODS Children take heed that they doe not faſhion themſelues like vnto the wicked; for as our ends are moſt vnlike, ſo our liues muſt bee vnlike: they liue Math. 3. 12.

liue in ſinne after the faſhion of the world; We muſt frame our liues after the Word.

Vſe 2. Secondly, let all GODS children learne to iudge aright of the eſtate of all wicked men; they flouriſh indeed in the world, and who but they, free from trouble, full of proſperity, whereas the godly man is troubled and afflicted; yea, often in great miſery and diſgrace of the world; and this is the thing that oftentimes doth trouble the godly: But if wee will iudge of them, not by the eye of the body, but of the ſoule, according to GODS Word, wee ſhall ſee wee ſhall haue no great cauſe to wonder at them, much leſſe to be grieued for them: Alas, poore ſoules when they bee at the beſt they bee but as chaffe, vaine, light, vile, and vnconſtant: *I ſaw* (ſaith *Dauid*) *the vngodly ſpreading himſelfe like a greene Bay Tree; ſo I looked on him and paſſed by him, and loe hee was gone, I ſought him but he could no where bee found.*

Pſal. 73.

Hitherto

Hitherto hath it appeared what chaffe is, and that the wicked are like the chaffe naturally conſidered: Now in a word we are to conſider how the wicked reſemble Chaffe accidentally, and that two waies.

How the wicked reſemble Chaffe accidentally.

Firſt, Chaffe is preſerued for a time, while it is in the field, with the good Corne, leaſt both of them ſhould periſh together. This appeareth in the Goſpell to bee the care which GOD had, not to ſuffer the Tares to be plucked vp, for a time, leaſt they ſhould plucke vp the good Wheate with them: Euen ſo the wicked are ſpared for a time for the godlies ſake, which otherwiſe could not liue; euen as the Tares amongſt the Wheate were ſpared for the Wheates ſake.

Mat. 13. 29.

And ſurely this might admoniſh all wicked and vngodly ſinners to repent, and in time to turne vnto GOD, and to eſteeme better of the company of GODS faithfull ſeruants and righteous children

heere in this world to make much of them, for they fare the better for them euery day they riſe, they enioy all they haue for their ſakes, elſe God would ſoone make an end of them vpon earth. If *Noah* and his Family were in the Arke, the flood would ſoone drowne the reſt: If *Lot* were out of Sodom, it would ſoone raine downe fire and brimſtone from heauen vpon the wicked Sodomites. And therefore Gods children may well bee compared to a peece of corke, caſt into the Sea full of nailes, which beares vp the nailes which otherwiſe would ſinke to the bottome one by one; euen ſo are the wicked preſerued for a time for the godlies ſake.

But if they will ſtill proceed to hate them aboue all things in the world; wel, the time will come, when they ſhall thinke it the greateſt miſery in the world, to be ſeuered and ſundred from the company and ſociety of the godly: But of this hereafter.

The

The other condition of Chaffe accidentally conſidered, is the ſifting or ſeparating the ſame from the good Corne, which ſhall bee in the Harueſt of God's Generall Iudgement; For as there bee but two ſorts of men, namely, the Sheepe and the Goates, the good and the bad; the Elect and the Reprobate, and theſe do liue together heere, euen as the Tares amongſt the good Wheate: But in the Harueſt of Gods generall Iudgement they are ſeparated; euen as a Shepeheard doth diuide his Sheepe from his Goates. Mat. 13. 30

And thus much for the firſt part of the ſimilitude, where the wicked are compared to *Chaffe*; Now comes to bee conſidered the condition of *Chaffe*.

[*Which the winde ſcattereth away.*]

Iudgemets of God how they reſemble the winde.

BY *Winde*, in this place, we are to vnderſtand, the iudgements of God, which in the holy Scriptures

tures is expressed by sundry things; As by *Fire, a Sword, Arrowes, Sckle, Fanne, &c.* And in this place by *Winds. The windes blew vpon the house, &c.*

Math.3. Math.7.

Now the iudgements of GOD do resemble the winde in two things especially: First, it hath the bound from whence it commeth; *viz.* Heauen: Secondly, it hath a bound to which it goeth, *viz.* Earth.

1 *Terminum à quo.*

The first consideration in the which the iudgements of GOD are compared to the *Winde* is the place they come from: The winde it commeth from aboue, euen out of the LORDS Treasure-house: According to that of the Prophet *Danid, Hee bringeth the windes of his Treasury*; So that by what meanes soeuer, the iudgements of GOD are executed vpon vs, or in what kind soeuer, certainely they come from GOD, as the winde doth.

Psal.135.7

4 *Terminum ad quem.*

The second is the place it commeth to, euen to the Center of the Earth wee dwell on: Such a one was that

that winde that came and beate vpon the Banquetting houſe of *Iobs* children: And what ſhall I ſay of the iudgements of GOD that came ſo ſwiftly, euen as the winde, vpon *Pharoah, Saul, Ahab, Antiochus, Herod,* and the like, whoſe deſtructions came ſuddenly from heauen, as the *Winde*, vpon them: And as the winde is inuiſible to the eye; euen ſo come the iudgements of GOD vpon the wicked when they are moſt ſecure: yea, when the wicked ſhall ſay *Peace, Peace*, then ſhall deſtruction come vpon them ſuddenly, as the *Winde*; yea, and as the winde is moſt violent where it is moſt oppugned, as by the taleſt Trees, and the higheſt Hils: So where the heart of man is loſty, hee is ſo much the more open to the winde of GODS iudgements: As wee may ſee in *Pharoah, Herod, Anticchus, &c.* Iob. 1. 19.

Now in that the Prophet hath compared the wicked to Chaffe, and the iudgements of GOD to the Wind, wee learne from hence, the *Doctr.* 3. The deſtruction of the wicked is vnreuokeable.

irreuokableneſſe of the deſtruction of the wicked: Alas, what is *Chaffe* to ſtand againſt the wind? And what is fleſh and bloud to reſiſt the Almighty? This the Prophet *Dauid* ſhewes moſt excellently, who ſpeaking of the enemies of CHRIST, and of the certainety of their deſtruction, ſaith: *Thou ſhalt bruiſe them with a rod of Iron.* Alas, what is an earthen Pitcher before a barre of Iron? a head of glaſſe, againſt a head of braſſe? How did the winde of GODS iudgements purſue *Cain*, when hee had ſlaine his innocent brother? *Pharoah* ſeemed a mighty man, yet hee proued but *Chaffe* when the winde of GODS iudgements blew vpon him. *Herod* thought himſelfe to bee ſome petty God, when hee made his Oration to the people; but hee was leſſe then Man, when the winde came, euen the iudgements of GOD, *That hee was eaten vp of wormes.*

Pſal. 2. 9.
Gen. 4. 11.
Ex. 14. 28.
Act. 12. 23.
2. Theſ. 6. 7
Pſ. 136. 15.

Vſe 1. Hence we learne, that the power of GOD is infinite and abſolute; all

all power is of GOD: *Hee doth bring downe the Mighty from their ſeate;* Yea, he hath all creatures at a becke, and at a call, to humble man; yea, and the leaſt of all creatures when it is armed and ſent of GOD, is ſufficient to deſtroy the wicked, as Frogs Lice, Flies, and the like creatures did *Pharaoh* and the Egyptians; and as the Palmerworme and the like kind of Caterpillars did the men of *Iuda* and *Iſrael:* And therefore this muſt needs bee a terrour vnto the wicked, who are no ſtronger then the Chaffe to reſiſt the wind of GODS iudgements. This may teach them humility, and pull downe the haughtineſſe of their hearts, when they ſhall heare the irreuokeablenes of their deſtruction. Exod. 10. Ioel 1. 3. 4

Secondly, ſeeing the deſtruction of the wicked is irreuokable, and that the iudgements of GOD come ſuddenly. We are taught heere that it is our duty to awake out of ſinne, and to bee watchfull ouer our owne ſoules: We muſt not ſleepe in ſinne, neither *Vſe* 2.

neither giue our ſelues to ſecurity, but be carefull and circumſpect that we be not ſuddenly ouertaken: This is that charge which our Sauiour giueth: *Watch therefore, for you know neither the day nor howre in the which the Sonne of Man will come.* Mat.24. The iudgements of God are threatned to come vpon thee ſuddenly as the winde; thou knoweſt not whether thou ſhalt haue an howre, or a moment of time giuen thee to repent, thou maiſt bee ſmitten with ſudden death: When thou riſeſt out of thy bed, thou knoweſt not whether thou ſhalt lye downe againe; When thou lyeſt downe vpon thy bed, thou knoweſt not what may happen vnto thee ere it be day: *Boaſt not of to morrow, for thou knoweſt not what a day may bring forth:* Prou.27.1. And therefore while it is to day let vs repent and labor to be reconciled to GOD IN CHRIST, that when his iudgments ſhal come as the wind ſuddenly, the Deſtroyer may paſſe ouer vs, and wee remaine ſafe vnder the ſhadow of the Almighty.

Hitherto

Hitherto hath the Prophet described the wofull estate and condition here in this life. Now in the next verse by way of Prophecie or Threatning, he sets out their estate and condition in the life to come.

The First Psalme.

VERSE. 5.

Therefore the wicked shall not be able to stand in the Iudgement, nor Sinners in the assembly of the Righteous.

HEere the Prophet describes the wicked & vngodly man by his fearefull end, and that which shal befall him hereafter: And that he draweth into two phrases of speech. First, *They shall not stand in Iudgement.* Secondly. *They*

The description of a wicked man in the life to come.

They shall not be Associates with the iust. So that we see, that howsoeuer now the wicked beare it out, and seeme to be the onely men of the world, yet in that great day of the Lord, when we must all appeare before his Barre, that wil iudge iustly without respect of persons; then these wretched men shall not be able to stand, that is, to indure the sentence of the Iudge and his angry countenance, but shall receiue the fearefull doome of eternall death, *Depart from me ye cursed.*

Doctr. 1. The certainetie of the day of iudgemẽt prooued.

Well then, by this we learne, that there shall be a Iudgement, wherein men must stand to appeare before God, to giue account of their worke; and this we acknowledge in that article of our Faith when wee say, *Wee beleeue hee shall come to iudge both the quicke and the dead.* *Behold* (saith the Lord) *The day commeth that shall burne as an Ouen: And all the prowde and all the wicked shall be Stubble: and the day that commeth shall burne them vp.* And our Sauior alluding to that day saith, *Then will I say to them on my left hand, &c.*

Malac. 4. 1.

Mat. 25. 41

&c. Againe, *He hath appointed a day in the which hee will iudge the world in righteouſneſſe*. Now if there were no places in the ſcriptures but this text, it might ſuffice to prooue, that there ſhall be a day of Iudgement. Acts 17. 31. 2. Cor. 5. 10. 2. Theſſ. 1. 7,8,9. Reu. 20. 12. 1. Pet. 3. 3.

But beſides theſe Teſtimonies, there be certaine reaſons that proue the ſame, taken from the Nature of GOD and his principall Attributes, his Mercie and Iuſtice: which wee muſt needes confeſſe, he is moſt true in both, he is moſt merciful, and moſt iuſt. And therefore hauing promiſed it ſhall goe well with his children, that they ſhall be happy and bleſſed. And that the wicked ſhall be miſerable and curſed. In theſe two reſpects it muſt needes be, that there muſt be a day of Iudgement. For in this world, who indure more miſery, griefe, and wrong then GODS children? who are contemned, mocked, miſuſed, and by all meanes, abuſed by wicked men? They are in want, ſickeneſſe, perſecution, in pouertie, and a thouſand miſeries beſides. Luke 16

But the

the wicked flouriſh, liue in wealth and eaſe, and all things that heart can wiſh. Now then ſeeing this is the eſtate of Gods children in this world, full of troubles and miſeries; and the wicked liue at eaſe, according to their luſts. It muſt nedes follow, that there muſt be a day of Iudgement; when God ſhall ſhew his mercie in bleſſing and crowning the vertues of his children: and likewiſe in executing Iuſtice vpon the wicked and vngodly.

Vſe. Oh that men and women could often thinke of this time of the laſt Iudgement! Oh that wee could beſtow that time which we beſtow vpon our pleaſures, and fooliſh ſports, to meditate on this day! Oh that mē would beſtow that time which they beſtow on vnprofitable, if not ſinfull exerciſes: As carding, dicing, decking and painting theſe carkaſſes of theirs! Oh (I ſay) happy were we if we could beſtow this time in thinking of this Iudgement: what ſhall then become of vs for euermore?

There

There is no man ſo wretched and deſperate but he can wiſh with *Balaam*, *Oh that I might die the death of the righteous! and that my laſt end might be like one of theirs.* Labour now then in time to become a new creature, walke with God in obedience, labour for ſanctification: And this wil cauſe thee to ſtand out in this iudgement.

Now that the wicked *ſhal not ſtand in this Iudgement.* Some may heere obiect and ſay, This is that which we deſire, that we may not appeare before the face of that angtie Iudge, whoſe preſence is ſo intollerable.

In foure reſpects the wicked muſt appeare in iudgment.

But alas! this is not all, for then the wicked might ſeeme to be bleſſed, if they might here delight in ſin, and drinke downe iniquitie like water, and neuer bee called to account for the ſame. Therefore the wicked ſhall appeare in Iudgement: And yet not any whit contrary to this Text which ſaith, *The wicked ſhall not ſtand in iudgement*, and that in theſe foure reſpects.

First,

First, In regard of their appearance there, *The Lord will enter into iudgement with all fleſh:* if with *All fleſh*, then chiefly with ſuch kinde of fleſh as are *ſpecies* of that *genus*, So fleſh, as that they are nothing but fleſh, that haue not the ſeede of the Spirit remaining in them.

Iere.25.31

Secondly, they muſt ariſe and appeare in this iudgement, in reſpect of the ſinners arraignment at GODS Iudgement Barre, For we muſt not only appeare in Iudgement, But *before the Iudgement ſeate of Chriſt.*

2.Cor.5.10

Thirdly, they muſt ariſe and appeare in this Iudgement, to be indited: for GOD will bring *euery worke of theirs into iudgement, whether they be good euill.*

Eccl.12.14

Fourthly and laſtly, they muſt ariſe, and ſtand in this Iudgement, to heare the ſentence of the Iudge of heauen and earth paſſe againſt them, *Depart from me yee curſed into euerlaſting fire prepared for the Diuell and his angells:* A thundering Sentence indeede, able (if it were poſſible) to wound

Mat.25.41

wound to death the harts of the wicked, but they ſhall after death neuer die. Yea, euery word of the ſentence ſeemes to be moſt fearful & terrible.

Firſt, what they ſhall do; *Depart.*

Secondly, how they ſhall depart; *Curſed.*

Thirdly, from whom; *From me.*

Fourthly, whither; *Into fire.*

Fiftly, into what fire; *Euerlaſting fire.*

Sixtly, by what right; *Prepared.*

Seuenthly, with what company; *The diuell and his angells.*

Hitherto, and thus farre the wicked muſt ariſe and ſtand in Iudgement: but after this Sentence is once giuen, they ſhall neuer riſe vp to appeare in Iudgement any more. But where it is ſaid, *They ſhall not ſtand in Iudgement.* This is meant only in reſpect of GODS fauour. For this is proper onely to the godly, thus to ſtand in Iudgement, who are bolde in reſpect of IESVS CHRIST their elder Brother, in whoſe righteouſneſſe they appeare.

Oh

Vſe 1. Oh that all men would conſider this, high, lowe; rich, poore; noble, and ſimple; *That no wicked man ſhall ſtand in iudgement*; but ſhall heare the fearefull ſentence of eternall vengeance, *Depart frow mee yee curſed*: O how ready are men to put from them this day of reckoning! They ſeeme to haue made a league with Death, and to be at an agreement with the Graue. But the Lord will diſannull this their agreement: and the time will come when theſe wicked wretches will be glad to put their heads in an awger hole, when they ſhall cry vnto the rockes and hilles to fall vpon them to hide them, and to couer them from the wrath of GOD, the angry Iudge, whom they are not able to endure. Who would buy gold at ſuch a rate, or pleaſures ſo deare, to loſe his ſoule in hell fire for euer, for the pleaſures of ſinne for a ſeaſon heere.

Eſay. 28. 15

Vſe 2. Secondly, we are taught here, that as all wicked and vngodly men bee wretched and miſerable in their life:

So

So at the day of Iudgement their estate is much more fearefull: for it is said here, *They shall not stand in iudgement*, but shall quake and tremble, as not being able to endure the angry countenance of the Iudge: For now they shal see the books brought foorth, and their sinnes laid open: O good Lord! what shall vngodly men do then? which way shall they turne them? when they shall see the Iudge stand aboue them with a naked sword to cut them off: And the Diuells ready to execute Gods eternall Iudgements on them; poore soules, what shall become of them? How can *they stand?* how can they indure it? and yet they must vndergo it, and endure it. Reu. 20. 14

But more then this, they must receiue that fearefull sentence of eternall vengeance, *Depart ye cursed, &c.* So as now they must remaine in perpetuall prison, in the darke dungeon of hell for euer; where the paines are endlesse, easlesse and remedilesse. They shall haue no ease, no not one

drop of water to coole their tongue: And this word, euerlaſting Torment, doth euen kill the heart of the damned: for if a man in hell torments might lie in torments ſo many thouſand yeares, as be Starres in the firmament, or ſand on the Sea ſhoare, it were ſome cofmort to a damned ſoule, that once there might be an end thereof. But alas, when he hath ſuffered torments ſo many yeares, the number to ſuffer ſtill will euer remaine infinite. God giue vs grace that we may become righteous, that ſo we may *ſtand in iudgement.*

Eſa 30.30.

The ſecond part of the miſerie of a wicked man in the life to come, is, [*He ſhall not ſtand in the aſſemblie of the Iuſt.*]

IN theſe words is noted out vnto vs a ſecond branch of the iudgement of the wicked in the life to come. That they ſhalbe ſeuered and ſecluded from the companie of the Iuſt.

Heauen

Heauen is called the *New Ierusalem*, wherein enters no vncleane thing; onely this is the place where the iust doe abide. Here are all the holy Patriarkes, *Abraham*, *Isaac* and *Iacob*: here are the Apostles, here are the holy Martyrs, and constant witnesses of CHRISTS truth; here are all the Saints that sleepe in CHRIST, here they rest and sing continually, *Praise, honour, and glory vnto him that sitteth vpon the Throne*; here they enioy the presence of God, and see his face continually. Now to be depriued of this place, and to bee seuered from this company, it is a misery with a witnesse. And this is that misery here pointed out in this second place, *They shall not stand in the assembly of the iust.*

The Church is to bee vnderstood two wayes, *Militant* and *Triumphant*, and from both of these the wicked are excluded: for howsoeuer the wicked liue amongst the godly, as Tares amongst the good wheate, as *Caine*, and *Esau*, and *Iu-*

das did amongst the godly; yet they were not of the godly; *They went out from vs, because they were not of vs:* But this is not directly intended in this place.

But of the Church *Triumphant* in the kingdome of heauen, where the godly enioy IESVS CHRIST,

Psal. 16. 12 *In whose presence is the fulnesse of ioy, and at whose right hand is pleasure for euermore:* here the wicked *shall not*

Exod. 3. *stand in this Assembly.* For if *Moses* might not stand vpon the holy ground, before hee had put off his shooes: Oh how much lesse shall sinfull wretches, stand in the presence of the euerliuing GOD, hauing on the shooes of their sinfull affections! Yea it is now most iust with GOD that such should bee shut out from Heauen, the *Church Triumphant*, seeing they neuer warred in the *Church Militant.*

Neither

[*Neither the ſinners in the aſſembly of the iuſt.*]

HEre then we learne, that there are two ſorts of men in the world, *Good* and *Bad*, *Sheepe* & *Goats*, *Elect* and *Reprobate*; and here in this world they liue together; but after death in the laſt iudgement, there ſhall bee two places appointed for them, one on the right hand, another on the left; one in honour, the other in ſhame; one in ioy and comfort, the other in feare and horror. And as wicked men in this life could neuer abide the company and ſociety of the godly, but did mocke and ſcoffe at them, and ſhun their company as much as they could; ſo in the great day of account, in that great and generall ſeparation, *The ſinners ſhall not appeare in the aſſembly of the righteous*, but ſhall bee ſeuered and ſundred by the great Shepheard of the ſheepe, the iudge of the whole world.

Doctr. 2. All Mankinde diuided into two ranks.

Mat. 25. 34

Now that wicked men ſhun and

auoid the company of the godly, and do deſire and ſeeke the company of the wicked, it is plaine by experience, and therefore it is iuſt with God, that at the laſt day they ſhould be ſeuered and ſecluded their company: and as they loued and delighted in the company of wicked men, & ſuch as haue no feare of God before their eies; ſo now they ſhal haue their belly full of their company. How did *Cain* hate *Abel*? *Pharao Moſes* and *Aaron*? *Saul*, *Dauid*? the *Iewes* our Sauiour Chriſt? *Elymas* the company of *Paul*? And on the contrary part, how doth one wicked man loue the company of another like himſelf, common experience doth proue it.

Pſalm. 50.

And here wicked men be noiſome & troubleſome to the godly, as *Goats* to *Sheepe*, they tread downe their paſture, they trample in their water, & they puſh them with their hornes: Chriſts ſheepe now ſuſtaine ſundry wrongs & iniuries, and are much annoied & vexed by thoſe ſtinking and vnruly *Goats*. But these wil come a

Ezek. 34.

day

day of ſeparation, to the horror of the wicked, and comfort of the godly. Malac. 3. 18

Further, in theſe words we may cõſider the eſtate of the *righteous* at the laſt iudgment: that is, of the elect of *God*, ſuch as haue truly repented of their ſins: by faith beleeue & imbrace *Ieſus Chriſt*, and are iuſtified through his obedience in the ſight of God; ſurely their eſtate ſhall be bleſſed and happy, and ſo great, that the very wicked ſhall be aſhamed & aſtonied to behold it. Firſt, *they ſhall be ſet on Chriſts right hãd*, which is no ſmal honor & ioy for poore ſilly ſoules to be aduanced to ſit on the right hand of *Ieſus Chriſt*, the ſon of God, and the great Iudge of the world. Secondly, they ſhall heare the bleſſed ſentence, *Come ye bleſſed, &c.* Thirdly, they ſhal be put in reall poſſeſſion of eternall *ſaluation* of the kingdome of *Heauen*, and liue in the bleſſed preſence of *God the Father*, *Sonne and Holy Ghoſt*, the elect *Angels*, and bleſſed *Saints*, where there ſhall be no ſorrow, paine Mat. 25. 34 Reuel. 21. & 13. 14

sickneſſe, &c. *Blessed are the dead that dye in the Lord, for they rest from their labours*: So then after death they haue a ſweet *quietus eſt*: and a generall diſcharge and freedome from all enemies of ſoule and body, from all trouble, paine and griefe. Whereas the wicked and vngodly ſhall be in a cleane contrary eſtate and condition: for they ſhall not come into the company of the righteous, nor ſhall haue no part in that place of their Comfort, Honour, Ioy, and Dignitie, but ſhall be ſet on CHRISTS left hand, a place of exceeding ſorrow and griefe, ſhame and confuſion, horror and trembling.

Vſe. 1. This might admoniſh all wicked and vngodly ſinners to repent, in time to turne to GOD by true repentance and amendment of their liues, to eſteeme better of the company of GODS faithfull Seruants and righteous Children in this world, and to make much of them. But if they will ſtill proceed to hate them, to ſet themſelues

againſt

againſt the godly, to ſhunne their company, and to hate them aboue all the things in the world: Well, yet remember the time will come that yee ſhall thinke it the greateſt miſery in the world, that they ſhall bee ſeuered and ſundred from their company, and in ſo being they ſhall bee ſeuered and ſundred from the Company and Society of IESVS CHRIST himſelfe, of GOD the FATHER, and all the bleſſed Saints and Angels of GOD in heauen: *Then in that day ſhall the righteous ſtand in great boldneſſe before him that perſecuted him, &c.* Thus yee ſee the madneſſe and extreme folly of wicked men, they hate them whom they ought moſt to loue, and loue them whom they ought moſt to diſlike. Wiſ. 5.1.2. 3.4.

Let men take heed with whom they ioyne themſelues in ſociety, Seeing with whom they keepe company in this life, in death they ſhall pertake with them; and after at the laſt iudgement ſhall bee ioyned with them: *Vſe.* 2.

them: Hee that now is familiar and a Companion of vngodly men, Athiests, Papists, Swearers, Drunkards, Scorners, &c. Certainely in death hee shall bee punished with them. And after death haue his abode with them for euer. So hee that is now a companion with all those that feare GOD. Surely, hee shall haue a part with them in death: and at the last iudgement shall bee placed with them in ioy and happinesse for euermore: It is thought to bee a matter of little or no moment what company a man keepes, to liue amongst Swaggerers, Swearers, Drunkards, Athiests, Papists, &c. But the truth is, it is a fearefull signe of a Reprobate, and hee that is now a companion with them in their sinnes, shall after death take part with them in their plagues.

Reu. 18. 4.

Heb. 11. 25. 26.

The

The First Psalme.

VERSE. 6.

For the LORD *knoweth the way of the righteous; But the way of the vngodly shall perish.*

HITHERTO the Prophet hath described the wonderfull blessed estate of a godly man: As also the fearefull and cursed estate of the wicked: Now in this sixt verse, which containes in it the second generall part of the Psalme, is laid downe a reason, both of the happinesse of the one, and also of the misery of the other.

The second generall part of the Psalme.

The godly man is a blessed man, why? Because the LORD *Knoweth*, that is; approueth of the way of a righteous and godly man, hee likes it and directs it, yea takes care of it, and doth blesse the way; that is, the life and conuersation, the actions, studies,

ſtudies, and endeauours of the righteous.

Secondly, the wicked are curſed and miſerable, why? Becauſe the LORD doth not thus *Know*, that is, the LORD doth not like nor allow of the wicked man, hee doth not loue nor approue of his life nor dealings; but rather diſlikes him and all hee doth, yea hee hates and abhorres his vile and abhominable and wicked life: And therefore both hee and his waies, that is, his ſtudies, labours, and enterpriſes, *ſhall periſh*, and come to deſtruction.

Doctr. 1. A great comfort to the godly that GOD doth approue of them.

In that the LORD is ſaid *To know the way of the righteous*; that is, to like it, to loue it, and to bee well pleaſed with it, ſo as hee will direct and bleſſe it. Heere is matter of exceeding comfort to euery poore child of GOD, to euery godly and righteous ſeruant of GOD, that being iuſtified by faith in CHRIST IESVS, and ſanctified by the HOLY GHOST, liue well, and leade a godly and righteous life, that howſoeuer

ſoeuer the world comtemnes them, ſcoffes, and ſcornes them, mockes and mowes at them, reuile, and raile vpon them, and eſteeme them as baſe and vile; yet heare wee ſee that the LORD loues them, and eſteemes highly of them, approues them as his, delights in them, to bleſſe them and proſper them: *Touch not mine Annointed, and do my Prophets no harme*; yea, hee that toucheth them toucheth the Apple of GODS eye, and no aſſaults whatſoeuer ſhall able to hurt them: *For godlineſſe hath the promiſe of this life and that which is to come*; And therefore let vs labour to plant godlineſſe in our hearts, and ſtore them with the true feare of GOD, and in ſo doing the LORD will both bleſſe vs, and our poore endeuours.

2.Cor.4.13
Mat. 23.37
Pſal. 105.
Pſal. 17.
Pſ.142.3.4.
Nah. 2.7.
2.Cor.4.13

Vſe. This may ſerue to reproue the curſed practiſe of vngodly men, it is wonderfull to ſee how bold they bee to abuſe GODS Seruants, to mocke them and to diſgrace them, to ſlander and reuile them, they thinke

thinke them the worst men that liue in the world, they traduce them and bring them on the Stage, they loade them with vile and odious names: Now what doe they else then set themselues against GOD himselfe, seeing they hate them whom GOD loues.

And as this may serue for the terrour of the wicked, so it serues to comfort euery poore child of GOD, what though the world hate thee so GOD loue thee. Oh remember that the LORD loues and allowes of thee: Now then if GOD approue of thee, what though all men in the world, did refuse or condemne thee; If the King should grace a man, and honour him, what would this man care for the contempt of a Scullion boy. Well, let this bee a comfort and encouragement vnto vs, that GOD knowes and allowes of vs, for what were the fauour and approbation of men, if this were wanting.

Obiect. But how shall a man know whether

ther GOD knoweth him thus with his speciall knowledge or not? I answere.

How a mā may know whether CHRIST approue of him.

Answ.

First, if GOD know any man for his, by his speciall and effectuall knowledge, then hee begets in him the knowledge of himselfe: As the the light of the Sunne falling on our eye, by whose light we behold the Sunne againe. *I know my Sheepe* (saith CHRIST) *and they know mee.*

1

Ioh. 10.

Secondly, if GOD thus know any man, with his speciall and effectuall knowledge of his, so as hee loues and likes of them, it begets the loue of GOD in a mans heart: So as GOD loues him, hee is inflamed to loue GOD againe, and in loue vnto him is loath to offend him, and most carefull to please him. And therefore if wee would know whether wee bee thus knowne of GOD, let vs labour to finde our hearts inflamed with the loue of him.

2

1. Ioh. 4.9.

Thirdly, whom GOD knoweth thus

3

thus hee chuſeth to bee his childe in CHRIST IESVS, delights to bleſſe him: Now then this workes in the heart of a godly man another work; namely, to chuſe GOD to bee his GOD, to ſet his heart on him, to delight in him, to adore him as his GOD, to loue him, feare him, obey and call vpon him, and to truſt in him as his GOD.

Thus you ſee how a man may know whether GOD know him with this ſpeciall and effectuall knowledge which is proper to the Elect alone; namely, by theſe fruits and effects in our hearts; for as wee ſee, though euery man cannot come to ſee the Kings Broad Seale, yet can deſcerne the picture of it in wax, and ſay, this is the Kings Broad Seale: So though men cannot aſcend to heauen to know the Secret Councell of GOD, yet by theſe fruitesand effects of his knowledge men may know his will, whether they bee his or not.

Well, to conclude: ſeeing the LORD

LORD thus knowes and acknowledgeth, yea loues and likes of the life of a godly and righteous man: let vs bee encouraged to go through ſtitch, and to reſolue of this, neuer to bee daunted, or diſcouraged, with the hard meaſure of vngodly men. All our care ſhould bee to pleaſe GOD, and to bee approued of him, and therefore ſo long as hee doth approue of vs, let vs not care what man can do againſt vs.

[*But the way of the wicked ſhall periſh.*]

HEere wee learne that the whole life of a wicked man, and whatſoeuer hee doth is abhominable, the LORD hates him and all hee doth. *What haue I to doe with the multitude of your ſacrifices*, ſaith the LORD? And againe, *The Sacrifices of the wicked are abhominable vnto the* LORD. Now if the beſt actions of a wicked

Doctr. 2. The Lord hates a wicked mā and all he doth.
Eſay 1.11.
Eſay 66. 3.

man, his Hearing, Reading, Praying,
Ier. 7. 8. and Receiuing, bee abhominable
Prou. 15. 8. to the LORD; How much more
their ſwearing, curſing, banning,
prophaning the Saboath, drunken-
neſſe, vncleanneſſe, lying, ſtealing,
Heb. 11. 6. &c. Againe, *Without faith it is im-*
poſſible to pleaſe GOD; Now no wic-
ked man can haue true faith, be-
Acts 15. 9. cauſe *Faith purifies the heart*, and is
neuer ſeuered from true repentance,
and amendment of life. And there-
fore the way of the wicked, ſeeme
it neuer ſo goodly and glorious in
Pro. 20. 17. the world, all their ſtudies and en-
deuours ſhall periſh and come to
Iob. 20. 29 deſtruction in the end: *This is the*
portion of the wicked man, and the he-
ritage that hee ſhall haue from GOD
for his workes.

Vſe. This ſhewes the ſtate of moſt men to be miſerable and vnhappy, For onely thoſe bee bleſſed whoſe liues do pleaſe GOD: Now alas, what delight can GOD haue in the filthy liues of moſt men, whoſe whole delight and ſtudy is in ſinne and

and wickednesse, in all kind of lewdnesse and prophanesse, haue no care to please GOD, but euen obstinately rebell against him, surely the LORD h[illegible] them and all they doe. Oh! wofull condition of such sinfull men, that betake themselues thus vnto the *Way of sinne*, not as though they walke therein but for a time, but as [illegible] purpose to trade therein for euer. From this wofull estate the *Lord* deliuer vs all, for his *Christs* sake. *Amen.*

Wm Lubbock
to Book

A Prayer for the Morning.

O LORD and our good GOD wee thy poore vnworthy ſeruants, according to our bounden duety are heere aſſembled together in thy Name: O LORD it is thy owne Commandement that wee ſhould call vpon thee in all our neceſſities, and it is likewiſe thy promiſe that thou wilt heare vs, in aſſurance whereof wee are bold now to come vnto thee; acknowledging firſt of all that wee are altogether vnworthy of [illegible], as of our ſelues to requeſt [illegible] any fauour or mercy at thy [illegible], for from our cradles vntill this preſent there hath beene in vs nothing elſe but apoſtacy and reuolt on; yea, LORD wee

haue ſo added ſinne vnto ſinne, as if there were no other end why wee were ſent into the world, but to prouoke thee to wrath, and to heape vp a great meaſure of iniquity againſt our owne ſoules, againſt the day of wrath: our ſinnes of Omiſſion, and our ſinnes of Comiſſion, ô LORD they are many and great, and if thou ſhouldeſt call vs to a reckoning euen for the leaſt of them, wee are not able to anſwere thy Maieſtie for one of a thouſand; yea, LORD wee confeſſe that it is thy mercy that endureth for euer, and that hath beene the cauſe that wee haue not long a go taſted of thy iudgements: O LORD bee thou mercifull vnto vs ſtill for thy Names ſake, ſeparate our ſinnes as farre from thy preſence as the Eaſt is from the Weſt: Bury them in the graue of thy Sonne CHRIST that they may neuer riſe vp againe in this world to accuſe vs, nor in the world to come to condemne vs. Teach vs to conſider what miſerable creatures

wee

wee were of our ſelues, and what a fearefull caſe wee had yet beene in, if thou hadſt left vs to our ſelues, that ſo wee beholding thy vnſpeakeable mercy to vs, wee may the better bee moued to loue thee againe: open the eyes of our vnderſtanding that wee may ſee what is good, and what thou requireſt of vs, ſubdue the crookedneſſe of our rebellious Nature, and bring it vnder the obedience of CHRIST: And that we may aſſure our ſelues that wee are in CHRIST, good LORD make vs more and more, partakers of the Spirituall power, both of the death and life of CHRIST; let the power of his death mortifie ſinne in vs, crucifying the world vnto vs, and vs vnto the world; And let the power of his Reſurrection ſtirre vs vp vnto newneſſe of life. Teach vs to number our daies that wee may apply our hearts vnto wiſedome; and as thou doſt adde daies vnto our life, ſo good LORD adde repentance and amendment to our daies,

that as wee grow in yeares, ſo we may increaſe in grace, that wee may in all things labour to keepe faith and a good conſcience in all our thoughts, words, and dealings, as that they may tend vnto thy glory, the good of others, and the comfort of our owne ſoules and conſciences in that day when wee ſhall make our finall accompts vnto thee for the ſame. And to this end conuert our hearts, ſubdue our affections, regenerate our mindes, and purifie our Nature, and ſuffer vs not to bee drowned in the ſtreame of thoſe filthy vices, and ſinfull pleaſures of this time wherewith thouſands are carried head-long to eternall deſtruction: But euery day more and more conforme vs vnto the image of thy Sonne, that walking heere along this ſhort race of ours, wee may at laſt in thy appointed time, attaine to the bleſſed reſurrection of the Iuſt vnto eternall life. And LORD enable vs heereunto, for we are not able of our ſelues, to thinke any

any good, much leſſe to performe it; open therfore the eyes of our minds that we may ſee what is good, put thy good Spirit within vs, giue vs fleſhy hearts and plyable affections; draw our minds from the loue of this preſent world, teach vs to vſe it, as if we vſed it not, that wee haue heere no continuing Citty, but to ſeeke one to come, that ſo wee may ſeeke for that Kingdome that cannot bee ſhaken, but eternall in the heauens. Lord teach vs to do thy wil, knit our hearts vnto thee that wee may feare thy name, ô Lord heare, ô Lord forgiue, ô Lord conſider the complaint that we make vnto thee, and giue a gracious anſwere vnto our prayers for the Lords ſake. And now O Lord we thanke thee euen from the bottome of our hearts, for thy ineſtimable bleſſings wherewith in CHRIST IESVS thou haſt bleſſed vs; for our Election before the foundation of the world, for our Vocation, Iuſtification, Sanctification and Preſeruation; and for that thou

thou haſt put in vs a hope of glorification in the life to come. We thank thee more ſpecially for that thou haſt defended vs this night paſt from all perils and dangers, and haſt ſafely brought vs to the beginning of this day: Now Lord wee humbly pray thee, keepe vs, and all that belong vnto vs, this day from all euill that may hurt vs; ſet thy feare before our eies, & let thy ſpirit ſo rule our harts, that we may not ſin againſt thee. As for outward things we ſubmit our ſelues to thy wiſe and fatherly pronidence; onely we beſeech thee to giue vs this day whatſoeuer thou knoweſt needfull and behoofefull vnto vs; let vs not want thoſe things without which we cannot ſerue thee, bleſſe vs in our going out, and our comming in, and grant that whatſouer we ſhall thinke, ſpeake, or doe, may tend to thy glory, the good of our brethren, and the comfort of our owne conſciences, when we ſhall come to make before thee our laſt accounts. Bleſſe thy whole Church

(O

(O Lord) and build it vp more and more in perfect beauty, diſappoint the hope of the Papiſts, let them periſh, as many as haue euill will at *Syon*: comfort them that mourne; eſpecially ſuch as mourne for ſinne: fulfil the deſires of all that truly long and ſigh after thee. Bleſſe this good land in which we liue, make thy glorious Goſpell to ſhine more & more vntill it be perfect day; Lord ſend it where it is not, and bleſſe it where it is, that *Babylon* may fall, and neuer riſe vp againe: and to this end ſtrengthen the hand of thine annoynted ſeruant, and our dread Soueraigne IAMES, Lord make him to ſee and know euery day more and more what belongs vnto thy glory, what belongs vnto his owne peace and ſafety; and Lord giue him a heart that he may duely practiſe the ſame. Bleſſe likewiſe our gracious Queene ANNE, Prince CHARLES, and the Count Palitine of Rhine, with the Lady ELIZABETH his wife, Aſſiſt with thy ſpirit and grace all

that

that are in authority: ſanctifie all thoſe whom thou imployeſt in the Miniſtery. Be mercifull vnto all that we are bound in duty to pray for, as if we had named them in particular vnto thee. Haſten the comming of IESVS CHRIST, make vs euer mindfull of our laſt end, and of the reckoning that one day we are to make vnto thee. And in the meane time, Lord make vs carefull to follow CHRIST in the Regeneration during this life, as that with Chriſt one day we may haue our portion in the reſurrection of the iuſt, when this mortall life is ended. Theſe graces, and all other bleſſings which thou knoweſt to be needfull for vs, O Lord we humbly begge and craue at thy hand, in the name, and for the ſake alone of IESVS CHRIST thy deare ſonne, and in that forme of Prayer which hee himſelfe hath taught vs, ſaying, *Our Father which art in Heauen, &c.*

A Prayer for the Euening.

O Lord God by whoſe gracious prouidence the night ſucceedeth the day, and the day the night, wee acknowledge thy wonderfull power therin: foraſmuch as day vnto day vttereth thy goodneſſe, and night vnto night teacheth knowledge, O Lord amongſt other thy mercies, with which thou doeſt euen follow vs (moſt rebellious wretches) wee muſt needs acknowledge that this is not the leaſt, that we haue this liberty to come into thy preſence, O Lord wee come not now to excuſe our ſelues, but to accuſe our ſelues; yea and to acknowledge that we are worthy of all thoſe iudgements which thy Iuſtice might moſt iuſtly inflict vpon vs, our ſinnes they make

vs

vs seeme vile in our eyes, how much more loathsome in thy sight? O Lord we must needs confesse that we are so farre vnworthy to bee called thy sonnes, as that we are not worthy to be reckoned amongst thy seruants; yea were it not that thou wert a God of mercy, and that thy mercy were ouer all thy workes, and doth extend it selfe euen to poore sinners: we should vtterly be discouraged in comming vnto thee, considering that our whole life hath been but a life of sinne, and that we haue drunke downe iniquity as it were water, euer powring in, but neuer powring out our filthinesse. O Lord teach vs to value this mercy of thine aright, that thou hast spared vs so long, and giuen vs so large a time of repentance, that thou hast not preuented vs with death in the time of our ignorance, & hardnesse of heart, as many haue beene before vs: O Lord it is thy mercy not our worthinesse. Thus hast thou shewed thy selfe to be a God of mercy, one that de-

delighteth in the prosperity of thy seruants. Now Lord we humbly entreat thee that thou wouldst pardon and forgiue vs all our sins and offences, bath them in the bloud of thy Sonne, naile them to his Crosse, bind them in a bundle, and throw them downe into the bottome of the sea, that they may neuer rise vp against vs, either in this world to accuse vs, or in the world to come to condemne vs. O Lord we are heartily sorry that we haue abused thy blessings, prophaned thy Sabaoths, despised thy word, and quenched thy Spirit: For these and the like (blessed father) we condemne our selues, do not thou therefore marke them; nor deale not with vs as we haue deserued, but teach vs to rise vp against our sinnes, that our warre with them may assure vs that we haue peace with thee: O Lord we abhorre our selues, for to vs belongs nothing but shame and confusion of face for euer: and we do humbly intreat thee to look vpon vs in thy son CHRIST

IESVS

IESVS, O let the chaſtiſement of our peace bee vpon him, and heale vs through his ſtripes: Lord let vs euer remember our latter end, and the ſtraight reckoning that we muſt render vnto thee one day: and in health and proſperity to thinke of a time of ſickneſſe and aduerſity; and eſpecially good Lord deliuer vs in the houre of temptation, that when Sathan his aſſaults ſhall be greateſt, as his policy is when wee are weakeſt, and leaſt able to reſiſt him, that thy power may then appeare in our weakneſſe, that theſe things may not ouertake vs as a ſnare; but that with the wiſe virgins we may in ſome ſort be prepared for the comming of CHRIST IESVS the ſweet Bridegroome of our ſoules. And to that end we may haue comfort both now and at that time, goe forward wee humbly pray thee, with the worke of our new birth, that thou haſt begun in vs, and neuer take away thy hand vntill ſuch time as thou haſt made an end of it. And now O Lord

having

hauing in the first place sought thy kingdome, and the righteousnesse thereof, giue vs leaue in the next place to seeke thy fauour in outward things: first according to our duty, we giue thee harty thanks and praise for that thou hast this day preserued vs from all euill and danger: wee humbly pray thee take care ouer vs this night, and defend vs from that roaring Lyon, who night and day goeth about seeking whom he may deuoure, take thou vs this night into thy blessed tuition: we know that thou dost neither slumber nor sleepe, keepe vs euen in our sleepe from being vnmindfull of thee, that whensoeuer thou shalt call for vs by the generall Alarum of thy iudgement, whether at mid-night, at Cocke-crowing, or at the dawning of the day, we may be found ready to accompany the Bridegroome into the Marriage-chamber. And to this end Lord sanctifie our sleep vnto vs, that by it wee may bee the better inabled to performe the duties of the

next day; and night and day being guided by thee, they may fit vs and prepare vs for that day of thine, that ſhall neuer giue place to night. And we beſeech thee O Lord to be mercifull likewiſe to thy whole Church, heare the cries of thine elect, heare the mourning of all ſuch as mourne in *Syon*, let the cries of thy children cry downe the cries of the ſinnes of this land; and be reconciled vnto vs O Lord our God in the multitude of thy mercies, that ſo thou maiſt continue ſtill a mercifull God vnto this land, the vineyard which thy owne right hand hath planted. Preſerue our gracious King, bleſſe and proſper the Queene, the hopefull Prince *Charles*, Princely Palſgraue of *Rhene*, with the Princeſſe *Elizabeth* his wife. And as thou haſt crowned them with worldly honor vpon earth, ſo direct them vnto that more glorious Crowne in heauen. Bleſſe the Nobility and Magiſtracie of this Land: Proſper the worke of thy Goſpell in the hands of thy Miniſters. And

good

good Lord giue vs all grace to bee one of those wise virgines, that our hearts may be prepared like a lampe furnished with *Faith* and *good workes* like *Oyle* to meet the Lord IESVS CHRIST the Bride-groome of our soules, there to see the felicity of thy chosen, & to reioice with the ioy of thy people; To whom with thee ô Father and thy blessed Spirit be all honor, glory, might, maiesty and dominion, henceforth for euer.

Amen.

FINIS.